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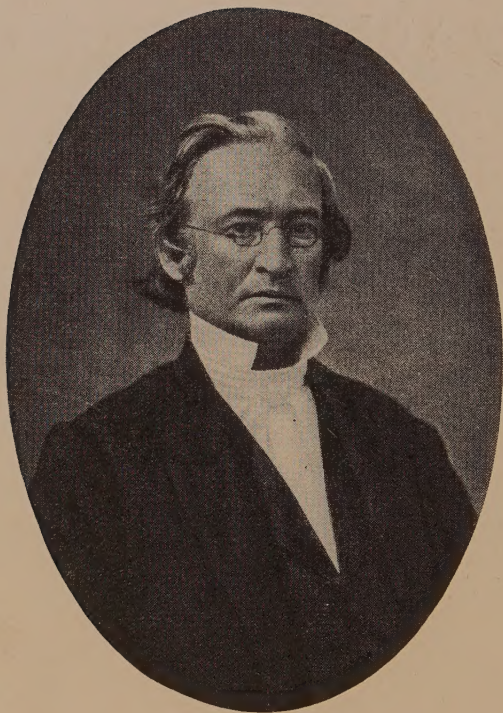
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BISHOP OSMON C. BAKER
Native of New Hampshire and member of the
Conference.

HISTORY
of the
NEW HAMPSHIRE
CONFERENCE
of the
METHODIST EPISCOPAL
CHURCH

Edited by OTIS COLE

and

OLIVER S. BAKETEL

Based on the Historical Sketches Gathered During
a Period of Nearly Forty Years, by

GEORGE HENRY HARDY,

Conference Historian

from

1896 to 1920

Printed for
THE NEW HAMPSHIRE CONFERENCE
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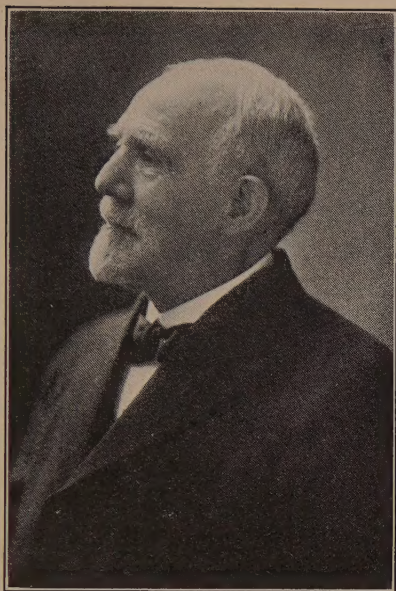
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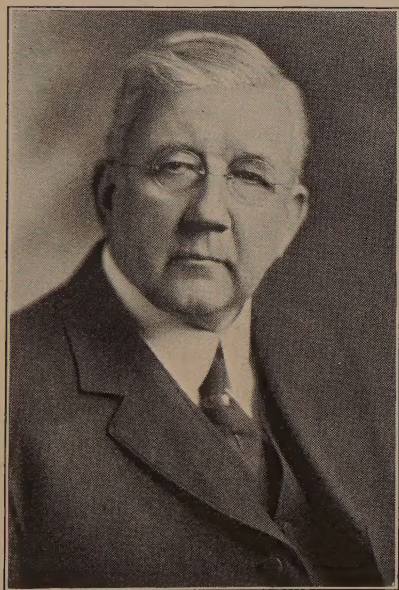
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OLIVER S. BAKETEL

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OTIS COLE, EDITOR



OLIVER S. BAKETEL, EDITOR

"The roots of the present lie deep in the past, and nothing is dead to the man who would learn how the present comes to be what it is."

(Quoted from one of the title pages of *The Religious Life of the Anglo-Saxon Race*, by Martin Van Buren Knox, a former member of the New Hampshire Conference and pastor at Claremont, Lebanon, Littleton, and St. James, from 1879-1892; transferred to Dakota, then returned to the Conference as a retired member, 1906-1911. Died March 13, 1912.)

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GEORGE H. HARDY

HE was born November 15, 1849, at Brookline, New Hampshire.

Son of Ephraim Lund and Delana (Lapham) Hardy.

Attended public schools of native town and Mount Pleasant Grammar School at Nashua, New Hampshire.

Graduated at Phillips Exeter Academy, 1870.

Graduated at Wesleyan University, Middletown, Connecticut, 1874, with Phi Beta Kappa rank. Was member of D. K. E.

Licensed to preach by Methodist Quarterly Conference, Middletown, Connecticut, February 16, 1874.

Principal of Spring Valley Academy, Madison, New Jersey, 1874-1875.

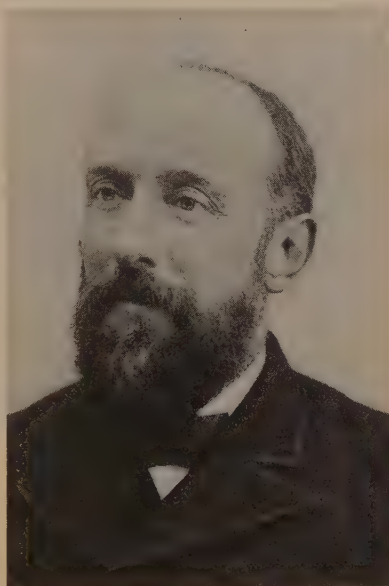
Taught Latin and Mathematics at Madison Institute, 1875-1876.

Graduated from Drew Theological Seminary, Madison, New Jersey, 1876, degree B.D.

Earned own way through institutions named.

Student of six languages—English, French, German, Hebrew, Latin, and Greek.

Married Frances E. Guy, Middletown, Connecticut, May 24, 1876.



GEORGE H. HARDY

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

Admitted on trial New Hampshire Conference, 1876.

Degree A.M. conferred at Wesleyan, 1877.

Ordained deacon by Bishop Merrill at Lancaster, 1878.

Ordained elder by Bishop Andrews at Great Falls, 1880.

Superintendent of schools at Grantham, 1884-1885.

Member of Board of Education at Charlestown, 1891-1892.

Appointed to Conference Historical Committee, 1887, and appointed Conference Historian, 1896, which office he held until his death.

List of his appointments will be found in Conference Minutes.

Correspondent for The Associated Press for many years.

Correspondent for several New Hampshire newspapers and Boston, Worcester and Fitchburg papers.

Died Saturday evening, April 17, 1920, at Haverhill, Massachusetts. Had at least three shocks before the final shock of April 17.

Last of family of fourteen.

Funeral and burial at Ashburnham, Massachusetts, April 21, 1920. The Rev. T. E. Cramer used the Ritual Service with a few brief remarks.

Mrs. Hardy died October 8, 1917.

Frank L., the oldest child, lost his life April 12, 1915, in a fire which destroyed Ashburnham House, a Cushing Academy dormitory.

Blanche Guy, wife of Moritz Schlick, Doctor of Philosophy, resides in Rostock, Germany.

Grace M. and Elmer M. reside in Ashburnham, Massachusetts.

The 1920 session was the forty-fifth consecutive Annual Conference at which he had been in attendance.

OTIS COLE

OTIS COLE was born in Stark, New Hampshire, December 25, 1833, and died in Haverhill, Massachusetts, February 3, 1922, in his eighty-eighth year. Mr. Cole spent his early days in the northern part of New Hampshire, and it was probably while there that he learned the boot-making industry, at which he labored for a time. He was converted at Spencer, Massachusetts, in 1849, baptized in 1851 by the Rev. Thomas H. Mudge, and received into the church in 1854 or 1855. He was given an exhorter's license at Oakdale, Massachusetts, April 20, 1863, and became a probationer in the New Hampshire Conference at Dover in 1865. In 1867 he was ordained a deacon by Bishop Kingsley, and an elder by Bishop Clark in 1869. He was married September 22, 1858, to Lucy J. Skinner, who died in 1910. Two children came to grace their home, Harry Joshua, who died some years ago, and Mary Helena, who was her father's home keeper, companion, and comfort for all the years after the death of his wife.

He was a student for a time at Wilbraham, and later attended the Academy at Westminister, Massachusetts. He had a theological training at the old Biblical Institute at Concord, New Hampshire, from which he graduated in 1866. He spent fifty-seven years in the ministry. After joining the New Hampshire Conference in 1865 he had appointments as follows: Henniker, Hudson, and Lancaster, three years each, and in 1874 was stationed at Plymouth. In 1875 he was transferred to the Tennessee Conference and made a professor in Central Tennessee College, where he remained two years, returning to the New Hampshire Conference in 1877, when he was given a supernumerary relation, and became acting pastor of a Congregational church in Paxton, Massachusetts.

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

In his earlier life he met with a serious accident which gave him anxiety and pain all his life, and the wonder is that amid it all he lived and labored so well and so long. When he came back to the Conference again he was stationed at South Newmarket, which is now known as Newfields, and then at Suncook, Haverhill Massachusetts, Wesley Church; Bristol and Portsmouth. At this last place he remained for five years. He was again given the supernumerary relation, and again became acting pastor of this Congregational church. From 1901 to 1905 he was effective and served at Newfields for two years, and East Kingston one, but in 1909 he went on the retired list.

Otis Cole was one of God's good men. If he had one distinction greater than another it was this great fact. He lived in the experience of the fullness of the blessing of the gospel of Christ and grew more and more like what a saint is or ought to be, so that the smile of his face was the reflected sunlight of his spirit. If it be true that "whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth," then he certainly loved this man of God who labored so many years in pain, but it is also true that the good Book says of such a man, "With long life will I satisfy him and show him my salvation." This was certainly true in his case.

His life in the pastorate meant more than preaching a little sermon on Sunday morning, for during the whole week he was carefully looking up lost sheep and caring for members of the flock who were lame or halt or blind, and suggesting the help of the Great Physician in their case. He never was an idler in this business.

He labored until his strength failed and he could do no more; then he dictated to his daughter a final letter of suggestions concerning the unfinished work of this book, and closed his eyes to earthly scenes and labors, to open them as he passed through the gates to eternal life.

HOW I CAME TO WRITE THIS HISTORY

IT may be well for me to offer a word of explanation to those who may choose to read a book with which I have had much to do. It never really was in my thought that I should attempt such a thing as to write the history of the New Hampshire Conference. I was always interested in history, and read a great deal of biography in my boyhood days. As I think of it now, if I had my life to live over, I would cultivate the subject of history, or, as they speak of it in the college language of to-day, I would "major" in history. There was no one to especially direct me or suggest that I could go either this way or that in my choice of vocation. I simply felt it was my duty to be a preacher of the gospel. I managed to get through college and graduated without being black-balled. I heard of theological schools, but they were a long way from where I lived. The walking in those days was not good when you got outside of town, and I had no money to pay carfare. I was assured by some very well-meaning men that there was no good in a theological school. The Conference Course of Study, which in that day—be it said—was a very meager thing as compared with that of to-day, was to me all that should be necessary. That was the statement made to me by my old English presiding elder, who was a son of thunder, a preacher whose sermons were so deep that it was difficult for any one with a mind such as mine to be able to go very far into them lest in the attempt I should be overwhelmed and drowned. I thought he knew much, and still believe he did, but I never saw a theological school until many years after I was in the ministry.

When I was appointed to a district in 1891 and began to travel among the churches, I instinctively turned to the history that was found in many of the church records, and began making notes and carrying them away with me. I did

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

that in almost every church in the two districts, covering a period of twelve years. By the time I left that work I had a great many outlines of the history of the churches. When I came to the place where I could have a stenographer of my own, I began at odd times to transcribe these notes and put them into typewritten form.

I was always interested in what our friend George H. Hardy was doing and as years went by and he was producing nothing, it became a very strong feeling with me that the material he had and the material I had should be brought together and put into the library of our Tilton School. I therefore planned at the Conference of 1920 at Haverhill, Massachusetts, to have an interview with him when he came and make that suggestion to him. He did not arrive until noon on Saturday and I had no chance that afternoon or evening to see him. When we came to the Conference love feast Sunday morning, among the first words I heard was that George Hardy had dropped dead at his stopping place at midnight. I knew his son would very likely come that day to take the body away, and in the afternoon I met him in the vestibule of the church and suggested to him that he send me all the material of a historical nature that his father had. He referred me to his sister, who knew all about those things. In due time I had written her and it was not long until I had everything in my possession. I knew it was best to look it all over and cull what was not germane to the purpose, and being a very busy man in the office, it was not easy for me to get the time necessary. I felt that someone who had the time, the disposition, and the ability ought to make the proper choice of material to be used. It seemed to me that Otis Cole, then on the retired list, was the man. I wrote him and at once he said yes, he would be glad to do so. I shipped the papers to him and he went carefully over them and in due course of time reported that he had thrown out what was of no account and the rest he had shipped to the library at Tilton. I said, "That is fine, and maybe some day someone will rise up who will feel

HOW I CAME TO WRITE THIS HISTORY

moved to write the history of the Conference." It was not more than two weeks, I think, until I had a letter from Mr. Cole suggesting that if I would help him he would undertake to do that work. At the same time he sent me a suggestive "table of contents" with portions assigned to me and the remainder for himself. I agreed to do my best.

He was gradually failing in health, but he entered upon the work with strength of purpose and wrote as long as he could manipulate his typewriter, then he resorted to his pen, and when that became a burden he took his pencil. When he could no longer use even a pencil he called his daughter, who was his constant and faithful attendant, who became his amanuensis, and she wrote what he gave her. Eventually he could not think more of earthly things. He was too close to the gates of the Eternal City; he wanted to enter while the "going was good." So he had her write a letter of suggestions to his helper, which is his last will and testament, then said good-by and went out into the morning of the new day.

Very soon after his departure in 1922, all he had written, together with the original material, was in my hands. He had done a fine piece of work, and it was now up to me to do my share. I have sought to assemble and correlate all the data at my disposal, and have written here and there to secure more. There may be some things some people would like to read that they do not find, and there may be other things that they think could as well have been left out. No editor is perfect in the work he does, but when he has done what he could and sought to be faithful to it he has really done what was expected of him. Now, to do this work, I have labored in season and out of season. It must be remembered that I have not been a retired man with every hour at my disposal. I am in the office at least five days in every week, and in the pulpit many Sundays of the year. I have in the meantime prepared and published seven annual issues of *The Methodist Year Book*, and two issues each year of the *General Minutes* with an average of 1,180 pages each

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

year. I have been happy all the way through, and am still at it even though the years continue to pile up. Through the help of the good Lord, I have been kept in health and strength and with the desire for useful service.

You have now the reason why I wrote this book.

OLIVER S. BAKETEL.

CHAPTER I

THE METHODIST INVASION

“**H**ISTORY,” someone said, “is only a compilation of biographies and the true study of history is from the standpoint of men who make it. Because it is philosophical, it is none the less pleasurable to study it. There is enough of romance in the personal struggles, ambitions and successes, disappointments and defeats of the historic men in the world to exhilarate the mind through a deal of otherwise dull and distasteful details concerning simple events. Some such romance must go into the account of ecclesiastical events, or church history will find few persons either pious enough or studious enough to read it, much less to study it. The histories which are the most read are the biographies which are best written.”

Methodism is rich in the biographies of her people, and in tracing these we trace the history of our great church. The field of our special view is that portion of country known as New Hampshire, a territory that for more than three hundred years has seen the footmarks and felt the influence of the white man, and has attained a civilization worthy of emulation.

As early as 1602 persons came to this coast. The beautiful land-locked harbor of our present Portsmouth had all of its natural attractiveness then. Sir Walter Raleigh was one of those first interested in this part of the coast.

The first settlement in this State was in 1623, when Edward and William Hilton, of London, and David Thompson, of Scotland, settled along the then bleak and dreary coast. The first house built in the State was at Little Harbor, near the mouth, and on the west side of the Piscataqua River. From the first settlement up to 1741 the government of the State was largely as a province of Massachusetts, and

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

for three years, 1699-1702, it was under the jurisdiction of New York. In 1741 it became a province by itself, and has so remained.

John Mason gave it the name of New Hampshire in 1622, after Hampshire in England, the county from which he came. It was one of the original colonies and is one of the smaller commonwealths among the sisterhood of States, having an area of only 9,305 square miles. It is of early Methodism in this portion of the Western world that we write.

God works by human instruments. When he created the world, "He spake and it was done." When he provided the great plan of salvation, "He trod the winepress alone, and of the people there was none with him," but when he would publish the news of a Saviour for the race he said: "Ye shall be witnesses unto me." "Go ye into all the world and preach the gospel to every creature." With his command of "Go" there has arisen a host of love-touched spirits who have exclaimed, "Here am I, send me."

The extension of Methodism into this part of the world was not by chance. It was not like the blowing of thistle down that the wind carries where it will and drops into the soil; but a heart moved by the Divine impulse became an agent to carry the seed of truth, or to be a flaming herald to make known the good news that Jesus Christ had died for all men, and that all men might be partakers of a knowable salvation.

What were the religious conditions in New England at that time? Were not the Puritans here in force? Was not the religious life such that for Methodism to come in was to play the part of an interloper, and be properly branded as a meddler? Why this invasion?

The conditions were something like this: church and state were practically united. A man who was not a member of the church could not hold office, so that men were likely to join the church for motives other than spiritual. The leading preachers of the day declared that a knowledge of salvation, or, to put it into their own words, "sanctification is not

THE METHODIST INVASION

a necessary qualification for partaking of the Lord's Supper." They even defended the ministry of unconverted men, contending "that they have official functions which they may execute." Such teaching easily put an end to spirituality, and the church life became a form without the power.

Another condition met was the statement that it was presumption to teach that the common privilege of all believers was to know their sins forgiven. A few choice spirits might secure this knowledge, but for the common herd it was beyond their privilege, if not, indeed, their capacity.

They also taught the necessary continuance of sin in believers through life. Then there was the teaching of a radical Calvinism—election, reprobation, final perseverance, infant damnation, etc. From such teaching many revolted, and the result was the opposite extreme in the doctrines of Universalism, Unitarianism and a semi-infidelity. Methodism looked upon these Calvinistic teachings as being as much unscriptural as were the opposite extremes presented, and felt it her duty to bring the middle ground between them in the teachings of an Arminian theology offering a possible and knowable salvation for all men; not by works, lest any man should boast, but by simple faith in the Lord Jesus Christ.

Daniels, in his *Illustrated History of Methodism*, sums up what he calls "the curse of state-churchism which had fallen upon this favored portion of America."

The descendants of the Pilgrims were never in a mood to welcome religious intruders, whether Baptists, Quakers, or Methodists. They held New England as a portion of land which God had given to their fathers, both as a refuge from opposition and as a field in which to plant and propagate their peculiar views of religion. It was natural, therefore, that they should regard it as exclusively their own. The liberty of conscience for which they braved the wilderness did not at all imply the liberty of later arrivals in their colony to undermine or pull down the ecclesiastical structure which they and their fathers had reared with so much toil and pains. This was their state and their church all in one,

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

and the red Indian did not watch the encroachment of the pale-faces upon his hunting-grounds with more anxiety and jealousy than did the orthodox churches of New England watch the efforts of the itinerants to establish the Methodist order and the Arminian theology in their midst.

The land was divided into parishes and dotted over with meetinghouses, and it was held to be the duty of every citizen to support the gospel just as much as to support the public roads or the public schools. The clergy were the ruling class in secular as well as spiritual affairs. Many of them were settled for life, their salaries were raised by public taxes, which were collected by process of law from unwilling parishioners, and for years no one could hold office, or even vote, unless he was a member of a church of "The Standing Order," that is to say, Orthodox Congregationalism.

Even the Sacraments had been degraded by an admixture of politics; baptism was held to be the privilege of "all children of believers"; but presumably the question arose whether both parents must be believers in order to bestow the administration of this sacrament upon their offspring. To meet the somewhat delicate case, "The Half-way Covenant," as it was called, was contrived, whereby, without a profession of personal piety, parents might signify their adherence to the doctrine and order of the church, and thus secure the holy ordinance for their children.

These were some of the reasons for the coming of the early apostles of Methodism to this region, and that no mistake was made has been demonstrated by the results.

The name of Jesse Lee, a Virginian, who was converted in 1773, cannot be separated from Methodist beginnings in this whole New England country. He was the flaming herald who swept up and down this wilderness region, gathering the people together as best he might, and telling the story of redemption. While Lee was successfully prosecuting the work of God in the South, he had his eye turned this way as early as 1775, when in Charleston, South Carolina, he met a merchant's clerk, who was a native of

THE METHODIST INVASION

Massachusetts, and from him learned much of the religious condition of that part of the world. It helped to deepen the impression and confirm the conviction that God wanted him to plant the seeds of Methodism in that soil. He talked often with Mr. Asbury about it, but Asbury was cautious, and "thought it best to advance gradually, and go where they were invited." This in no way changed Lee's convictions. For several years his appointments kept moving toward the North, until at the Conference held in New York in May, 1789, he was appointed to the Stamford Circuit in Connecticut, and on June 11 he reached his new field of labor.

Lee preached his first sermon within the limits of New England, in Norwalk, Connecticut, June 17, 1789. No house being open to him, he preached by the roadside, from the words, "Ye must be born again." He was not idle for a day, but was constantly pressing on, like his Master, "going about doing good." We read of him, "that in thirty-five days he had traveled 517 miles and preached 40 times. During fourteen months he preached 321 sermons, delivered 24 public exhortations, and made almost continuous journeys into New Hampshire, Massachusetts, Rhode Island, and Connecticut. In addition to this he heard 74 sermons by other ministers; and as a further proof that he was not idle, nor his time unprofitably employed, he read nineteen books, aggregating 5,434 pages, besides reading the New Testament."

April 17, 1790, he passed into Windham County, Vermont, where he spent two days, going from thence into a portion of New Hampshire and back into Massachusetts. It must be that at this time he went through the town of Chesterfield. Windham County is the southeasterly county of Vermont, and Chesterfield is immediately opposite in New Hampshire, and here was not only one of the first preaching places in the State but also the first organized Society.

According to Edwin D. Meade, Chesterfield was the cradle of Methodism in New Hampshire. The first Methodist sermon in the town, and probably in the State, is said to have

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

been preached in 1772, at the house of James Robertson, a Scotch dissenter, who had come to this country from Scotland in 1754, living a few years near Boston, and probably taking part in the last French and Indian War. He came to Chesterfield in 1762, and settled on the farm that has remained in the possession of his descendants to the present day. His grandson, Timothy N. Robertson, one of the town's most influential citizens, recently died at an advanced age.

The coming of James Robertson was at the very beginning of Chesterfield's history; for the first settler of Chesterfield, Moses Smith, built his log cabin beside the Connecticut in 1761; and the "Old Meeting House," which served at once the purposes of church and state, was built on the Common in 1771, just in time for the exciting town meetings of the Revolution. James Robertson must have been almost the first settler who went back from the river to the hills.

Robertson had heard from friends in New York of the zealous and devoted Philip Embury, and he sent a message desiring Mr. Embury to come and preach at his house, urging the good which he thought might result. Mr. Embury cordially responded; and in the fall or early winter of 1772 he came to Chesterfield. Mr. Embury's preaching made a deep impression in the neighborhood, creating a real religious revival, and it is said that a "class" was formed whose meetings gave to the road through the neighborhood the name of Christian Street, which it retains to the present day. Three daughters of the Robertson family married Methodist ministers—Ebenezer Bromley, of New York; John Nichols, of Thompson, Connecticut; and Martin Ruter, who preached his first sermon in Mr. Robertson's house.

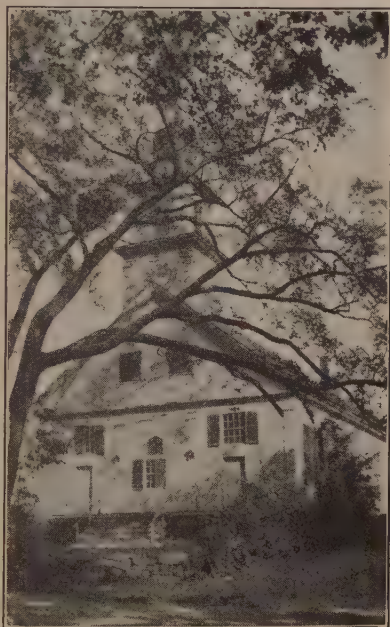
It was the early labors of Mr. Robertson and Mr. Embury which formed a nucleus for Methodism in Chesterfield. Jesse Lee, the famous pioneer of Methodism in New England, was in Chesterfield as early as 1793, four years after his arrival in New England. The first New Hampshire circuit which he organized was the "Chesterfield Circuit." In 1795 the Methodist Society, the first in the State, was organ-

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ized at Chesterfield, with sixty-eight members; and the following year Philip Wager became the first stationed preacher, and reported the Chesterfield Circuit to be fifty miles square. Prior to the building of the present church edifice, in 1844, meetings were held in private houses, school-houses, and sometimes in the old Academy building, and in the Old Meeting House, by the courtesy of the Congregational Society.

Somewhere near the middle of July, 1790, Lee came to Portsmouth for the first time. This place was originally called "Strawberry Bank," because of the strawberries growing on the banks of the Piscataqua River. In 1653 the people petitioned for a change of name. It being a port of entry for the State, and near the mouth of the river, it was called Portsmouth.

Lee had sought in vain for a place to preach in Boston. None being open to him, he took his stand on the Common and soon had an audience estimated at three thousand people to whom he gave the word of life. He went from there to Salem, Massachusetts, and preached in Joshua Spaulding's pulpit. From there to Newburyport, where he was refused a pulpit, but finally secured the Courthouse. The historian says: "From Newburyport he proceeded to Portsmouth, then



CHESTERFIELD CHURCH

Erected about ninety years ago and is still in use. Here first came the Methodists, in 1772. First preacher appointed in 1796.

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the metropolis of New Hampshire. He preached to a solemn and attentive congregation, and some were very thankful that he had visited that place. He then left Portsmouth and returned to Newburyport." His labors from this time until the next Conference in New York City the following May, were confined mostly to Boston and vicinity, coming as far north as Sandown, New Hampshire.

The next year, 1791, Lee was returned as a presiding elder. His district comprised the entire Methodist interest in New England, and the recently formed circuit of Kingston in upper Canada.

On August 25 he was again in New Hampshire. He writes of it: "I rode to Greenland in New Hampshire State and dined at Dr. Marsh's. Then rode to Portsmouth and put up at Rev. Joseph Walton's, who is a Separate Minister. We had a meeting in a private house and at Mr. Lindsay's request I preached from Psalms 1. 6. I found it to be a time of much life and love, and some of the people seemed to be much affected. When the service was ended some of the people blessed God for our meeting; all seemed friendly. When the minister asked what they thought of shutting such preaching out of the meetinghouse, they replied, 'If we shut that man out, we don't know who we would let in.'"

On his way to Massachusetts he said: "I think the time is near when the work of the Lord will begin to revive in this part of the world; and if the Lord works by us, the Congregational Churches and our good mistaken brethren will be brought to say, 'Send, Lord, by whom thou wilt send.'"

We find Lee again in 1793 leaving Lynn, Thursday, September 5, and on the following Saturday he was at Portsmouth, having dined at Doctor Marsh's on the way. His former visits had procured for him steadfast friends who greeted his return with pleasure. He called at Joseph Walton's, who had cared for him before, but was received very coldly; so he went to the tavern, where he put up his horse, while he found lodging in a boarding house. His friends

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endeavored to secure for him the Courthouse in which to preach, but the great men of the town refused it. On the Sabbath after hearing Mr. Walton preach in the forenoon and afternoon, he, in company with a few of his friends, walked to the Courthouse, but the authorities persisted in denying him the use of it. He was not to be baffled, however, and their discourtesy only secured for him a better hearing. He coolly walked up the steps of the building and began his service with about a dozen hearers present. The people flocked together and the company numbered some hundreds before he had concluded. They filled several of the adjacent streets, and "listened with solemnity and manifest emotion, while he declared unto them with much freedom, the acceptable year of the Lord."

At the Conference of 1794 New Hampshire appears for the first time in the list of appointments, and Joshua Hall was the preacher in charge. His labors as a Methodist preacher were extensive and exceedingly varied. His itinerant ministry was limited to about ten years, but during that time he preached in most of the New England States, and formed some of our most important societies.

In the same year Lee entered New Hampshire from another direction, coming from Ashburnham, Massachusetts, to a Mr. Newhall's in Peckersfield, which seems to have been a name originally given to Marlboro, or some place near there. He describes the road as "very rough and stony, so that he was quite weary." This was August 12. On the 14th he was in Marlboro, which he speaks of as "the south part of the town." It was while here that he had a severe attack of St. Anthony's Fire in his face, which was very painful. Suffering as he was, he preached, though he says, he "could hardly make out to stand."

On the way back from Maine, he was, on January 1, 1795, again in Portsmouth, where he stopped with a Mr. Hutchins, and in his house preached with liberty and satisfaction; "but," he remarks, "religion is at a low ebb in this town at present."

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Some months later he was visiting various places in New Hampshire and found much to encourage his efforts, although there were many hindrances. During this time he preached several times in Portsmouth and found the people teachable, and so glad to hear the word that he encouraged them to purchase an unfinished house and convert it into a church. While on this tour he had the satisfaction of preaching in several places not previously visited by a Methodist preacher.

The Conference for the year 1795 was held in New London, Connecticut. Stevens says, "Hill was there from New Hampshire to report that innumerable doors were opening in that wilderness region for the access of the new evangelists," but the laborers were few and none could be spared. John Hill came to this section from the Baltimore Conference, and toiled here two years, then went to Greenwich Circuit in Rhode Island in 1796. The next year he disappeared in the local ranks. Afterward he became a Congregationalist, and in an unfortunate moment of dejection put an end to his life.

At the Conference of 1796, held at Thompson, Connecticut, we find Chesterfield on the list of appointments, and Philip Wager the preacher. In this town the first Methodist Society in the State was organized in the latter part of 1795. By this organization Methodism completed its introduction into the series of American States. Lee, speaking of this organization, says, "There were but few at this time who felt free to unite with us, yet after some time, more cast in their lot, and other societies were soon formed in other places."

This Circuit spread its labors over more than fifty square miles of New Hampshire territory, extending north in the Connecticut valley as far as the present town of Cornish; east from there as far as Tilton, and east from Chesterfield as far as Nashua. It can readily be seen what were the geographical dimensions of this first circuit in our New Hampshire Methodism. We sometimes talk of spreading

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ourselves out "thin," and think there may be some danger of it, but when men could travel on horseback and preach from twenty-five to twenty-eight times a month, and with a bold heroism, of which we their sons know nothing, proclaim to the people the Kingdom, there was nothing "thin" about that. Glorious men! We would doff our hats and bow in reverence to them, for by their sacrifices and heroic service they made possible the church of to-day.

It may be said that Methodism was sent to the town of Littleton in 1794, when one circuit of the New England District was the whole of New Hampshire. John Hill was the preacher in charge. In 1798 Douglas Robins, great grandfather of Joseph E. Robins (a worthy member of New Hampshire Conference from 1869 to 1912), came to Littleton from Chesterfield. He was intimately associated with Josiah Newhall, and these two families were possibly the earliest Methodists in town.

At the Conference of 1797 the numerical returns from New Hampshire were 92 members, a gain of 24. This Conference was held at Willbraham, Massachusetts, and Smith Weeks was sent to Chesterfield. At the close of the year 1798 it was reported that the circuits were not much increased but were greatly extended, especially in Vermont, New Hampshire, and Massachusetts. There was now reported a membership of 122, a gain of 30. The preacher sent this year to Chesterfield was Elijah Batchelor. In 1799 Chesterfield enjoyed a season of great prosperity under the labors of John Nichols, when forty new members were gathered and a new circuit projected.

Up to 1796 New Hampshire had been connected with the New York Conference, but this year the General Conference organized the New England Conference, which included nearly all that is now in the six New England States. By 1800 there were six districts and forty-eight circuits.

In 1798 the name of Exeter appears in the list of appointments, with John Nichols as preacher, but the next year Exeter had entirely disappeared and there was only the

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report from Chesterfield, which then had one hundred thirty-one members.

A new name came into the list of itinerants in 1799-1800 and appeared on a new charge in New Hampshire. Landaff Circuit was inclusive of a large area, and work was probably begun in Lisbon nearly as early as Littleton. Elijah R. Sabin was sent to this circuit. So utterly new and strange was it to him that it was a long time before he could find anyone who could tell him in what part of the world it was situated. He found here a small class, probably formed by Joseph Crawford. He entered heartily into the work. God blessed his labors with a harvest of souls, and at Conference he reported one hundred ninety-two members in the Society. Sabin was the apostle to all northern New Hampshire. He remained here two years when his health broke down and he became supernumerary. A church building was erected in 1802, located some distance from where the present one stands. This stood until 1841, when a new house was built that has served the needs to the present time.

Kibby and Webb became notable servants of New England Methodism. At the New York Conference, in 1799, Epaphras Kibby was appointed to New Rochelle, New York, but immediately after the adjournment he was changed by the presiding elder and sent to Martha's Vineyard. Three months later he was sent to supply a Congregational Chapel at East Kingston, New Hampshire. His talent and labor excited general interest as he "went about doing good." His excursions took him into Sandown, Poplin, Epping, Newtown, Hawke (now Danville), and he was probably heard at Exeter. He helped to lay the foundation of our cause in all that region. Prejudice against the Methodist ministry was swept away and the doctrines of Methodism under his lucid presentation became generally approved. On his immense circuit in Maine he frequently was obliged to cross frozen streams, walking himself upon the surface, while leading his horse to break a way, and coming through exhausted and bleeding from the struggle. In those remote

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regions he usually slept in log cabins, through the roof of which shone the stars upon his slumbers or the snow fell upon his bed forming a covering of several inches by morning. Thus it is not strange that in 1841 he passed to the superannuated list of the New England Conference, and was continued on that honored roll until his death in 1865.

Daniel Webb, when nineteen years of age, in his native town of Canterbury, Connecticut, heard the early preaching by Mudge, Pickering, Bostwick, and Merritt. He was converted in August, 1797, and within a year was exhorting on the circuit. In 1798 he was appointed to Greenville Circuit, two hundred miles in circumference, which necessitated crossing the Green Mountains twice in each round, preaching almost every day, besides visiting and attending prayer and class meetings. In 1799 he spent several months in Sandwich, and also in Hawke, New Hampshire. He was sent to Salisbury, a generous field within the area of the later New Hampshire Conference; was at Marblehead in 1803 and the next year again at Hawke and vicinity, when he was advanced to Lynn Common, Jesse Lee's church, and then to Boston. Certain leaders endeavored to induce Bishop Asbury to withdraw Webb from the field, but failed. After two prosperous years the members, in a parting visit, showered blessings upon him. He was beloved and venerated for his unblemished character and long service which continued until 1867, when he died in the full assurance of faith.

The appointments of 1800 contain these names among others: John Brodhead, presiding elder of New London District; Chesterfield, Henry Eames; Landaff, Elijah Sabin. The report for the year says: "There is a good prospect in Landaff Circuit, about 60 members have been added, and the work still increases." About ten months before Conference, Brodhead wrote: "Landaff Circuit is all in a flame, upward of one hundred have been converted to God. Our quarterly meetings are generally attended with the power of God, like a rushing mighty wind." On Chesterfield Circuit nearly one

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hundred joined the Society, and the prospect was very bright. During this year the numerical gains in the State were more than 350, so that they reported 524 in the membership.

It was in this year, 1800, that we read of Laban Clark, a young man born in Haverhill, New Hampshire, in 1778. Being on a visit to a friend in Wentworth, he met a company one evening, to whom he spoke with power, and greatly stirred up the village clergyman, who sought to dispute with him, but, it seems, to his challenger's disadvantage. Soon after this he accompanied John Langdon, a local preacher, and Rosebrook Crawford, an exhorter, on an evangelistic trip through Landaff, Lisbon, Littleton and on north, preaching and praying as they went. The result was that several flourishing societies were organized. It was while on this tour that they visited Lancaster, where the mob rose up against them and took Crawford and ducked him in the river.

On July 29, 1800, we find Lee, in company with Ralph Williston as a traveling companion, passing through Dover, and so out of New Hampshire into the province of Maine. On this journey he passed its western and northern portions, doubtless along the valley of the Androscoggin, to some extent, and on September 6 he rode out to the Connecticut River and Northumberland Meeting House. "There," he says, "I left my traveling companion and rode down the river through Lancaster, Dalton and into Littleton, where I was hailed and stopped by Josiah Newhall, an old acquaintance of mine, who had moved up to this country. I consented to stay all night with him and was thankful to find a house, though but a small log cabin, where I could lay my head in peace, myself and horses being weary. I was much pleased with this part of the country. It was generally level and rich land near the river, though most of the settlements were new. The country promises to be very fruitful, and I doubt not but religion will flourish here ere long. Our preachers have lately formed a circuit called Landaff. I rode one hundred and forty-five miles and preached six times that week." It is

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probable that at this time, coming from Maine, he rode through Errol and Dixville Notch.

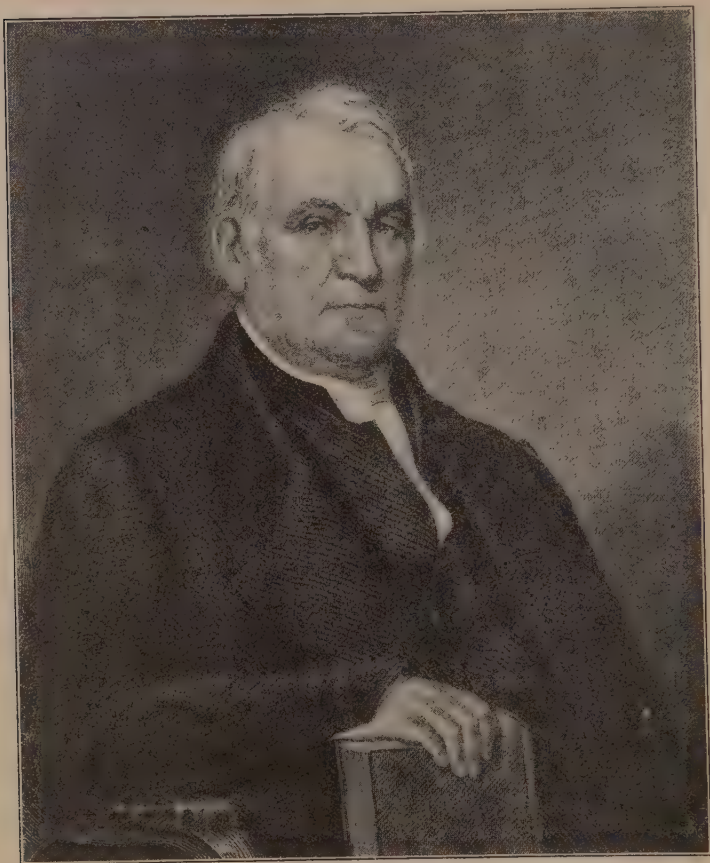
The Methodist cause grew during this year, and the work spread in all directions. The circuits were doubled in number, and the membership greatly increased, there being reported 675, a gain of 151.

At the Conference of 1801, held in Lynn, July 17, some new circuits received preachers: Hawke, John Merrick; Hanover, Reuben Jones and Joshua Crowell; Chesterfield, Abner Wood and Martin Ruter; Landaff, Elijah Sabin and Nathan Felch. These four Circuits were served, as you see, by seven circuit riders. John Brodhead was presiding elder, his district—the New London—reaching from New York to the Canada line. This was the first time in the history of the church that the districts had been given names. Heretofore the presiding elder had a certain section of country, but it was nameless. From 1801 he was not only appointed a presiding elder but was assigned to a certain named territory.

During the year 1801 John Brodhead sent Asher Smith to Bridgewater and the adjoining towns. Bridgewater Village then was what is now Bristol. He soon organized a class of seven persons, and in 1802 there were ten. The Bridgewater Circuit, as then recognized, comprised thirteen towns. It is recorded "that a small schoolhouse situated in what was later Bristol, was used as the place of meeting. Some were opposed to such use of the building, and one Sunday the door was found securely closed. Rough voices from within affirmed a purpose to prevent services that day, but they had not measured the possible forces without. Major Theophilus Sanborn, a veteran of the Revolutionary War, a man of great strength and a lover of fair play, learned of the situation. Placing his shoulder against the door, it gave way, and those inside, seeing the powerful form of the Major, made a hasty exit by the windows, and services were held as usual. In 1813 the Methodists built their first chapel in town.

The next year Elijah Hedding, who in later years became

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ELIJAH HEDDING

Preached in New Hampshire. Made a Bishop in 1824. Presided in 1829 at Portsmouth, and at the first session of the Conference in 1830 at Barre, Vermont.

one of the bishops of the church, was sent here. He was an itinerant truly, for he traveled one hundred miles a week, preached twice a day, usually, and three times on the Sabbath. God was with him. A revival of great power broke out, and it seemed as if the entire population were about to turn to God for repentance. He worked beyond his

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strength, his health failed and from this breakdown he never fully recovered. In 1803 he was sent to the Hanover Circuit, and in 1807 was presiding elder of the New Hampshire District, which had been made in 1804, and included all the State except a small part about Portsmouth. His aggregate receipts for salary besides traveling expenses were \$4.25.

Another honored name appears in 1802. Asa Kent was sent to travel Landaff Circuit, which then extended from Rumney on the south to Upper Coos. Lancaster was the stronghold of opposition. The devil's own were there, and these were determined, by fair means or foul, to drive out the God-fearing itinerant. But he was not to be moved, and in the name of God he conquered. Some of Kent's experiences here with the "baser sort" were fraught with danger, but he was a man who bowed to none of them. At one of his services when the mob determined to drive him out, the leader was a deacon of the standing order of the town. Such fuel does not make much of a fire; it soon burns itself out, for the better thought of man is in favor of those whose actions are like unto Him who is the "Prince of Peace." Such opposition may have hindered for a time, but had no permanent effect against the extension of the work of the Lord, for all through Coos County the interest was increasing. Robert McKay and John Pickett had been converted under a sermon by Joseph Crawford, and soon they were local preachers. "Father Savage" (as he was familiarly called), of Lisbon, was one of the useful preachers of the day. From Jefferson, Dalton and all about, men were led to God; and in those days to get one man saved in a community was to put a spiritual firebrand into the neighborhood, for it meant many others being brought to cry for mercy. Thus it was in bringing Methodism into Lancaster. Its beginning came largely by the conversion of the wife of Benjamin Bishop, who was deeply convicted the first time she heard James Crawford preach, and found peace in believing and joy in the Holy Ghost. Her husband was a blacksmith, a hard drinker, and a very wicked man. When Elijah Sabin first

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came to Landaff Circuit, in his pioneering, he found his way to Lancaster, and a home in the humble dwelling of Mr. Bishop. True to the spirit of the men of those days, he labored for the salvation of his host. Conviction came upon him. He said he would be a better man, but his drink habit would overcome him, and then he said he could not. Pleading with God for him, finally the victory came, and he was a new creature in Christ Jesus. It was not long before Benjamin Bishop was telling of this great salvation to his neighbors, and soon his gifts, graces, and usefulness were recognized. He became an itinerant preacher and a member of the Conference, and for years gave faithful service. He was in Sandwich in 1820, working at his trade as a blacksmith and also preaching. He was an uneducated man and showed in some ways the effects of his intemperate life. His wife was a woman of much spiritual power and a great help in the meetings. She was somewhat of a singer, and always when in the services, sang with a strong voice, "Whither goest thou, pilgrim stranger?" By their faithful labors Methodism had a home in Lancaster.

By reason of the wide extent of the field, and the lack of sufficient laborers for the harvest, together with the opposition, the work may have dragged for a while after the departure of Bishop, for in the winter of 1816-1817, a Mrs. Hutchins, who lived in Whitefield, became greatly concerned for the people of Lancaster. She could not rest, and felt that something must be done for their salvation. She went to Lancaster, and finding the church of the standing order without a minister, she gained consent to hold a service in it. Her great earnestness and the spiritual power attending her words so alarmed those who had given her the use of the house, that they would not allow its continued use, and she was forced to find another place. But God had opened doors by the opening of hearts, and she went out to tell what great things God could do. The work spread, and from that day Methodism has been a familiar name, and its work a power for rescuing men from sin. A word more may be given of

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Lancaster. H. Davis was sent in 1817 and the first Quarterly Meeting was held that year. It was a difficult matter to secure a place for it. Through the good offices of the preacher at Lunenburg, across the river, who was a Mason, "the Masonic Fraternity granted the use of the Courthouse and Wilson's Hall." Another Quarterly Meeting in 1819 or 1820 was productive of important results. The "Town Church" was then used. The presiding elder, Jacob Sanborn, preached to a crowded house. A heavy storm detained the elder and he held meetings during the week which resulted in many conversions.

Alfred Metcalf was in 1802 received into the traveling connection. In 1810 his health failed and he located in Greenland, but continued to preach until 1835, when he was readmitted into the Conference and sent to the Newington Circuit. The next year he was stationed at Exeter, which proved to be his final appointment. He died in triumph in 1837, and rests in Greenland awaiting the resurrection of the just.

Daniel Ostrander was assigned to New London District in 1802-1803; previous to that he was on circuits for many years in the New York Conference, but was counted as one of the founders of New England Methodism, having spent the first thirteen years of his ministry in sharing the struggles of Lee, Roberts, Pickering, Mudge, and Taylor in Massachusetts, Connecticut, Rhode Island, and as far east as Boston. He is numbered among the pioneers of Granite State Methodism.

On their way to the session of the New York Conference at Ashgrove, New York, we find the heroes Asbury and Whatcoat in the town of Marlboro. It was June 18, 1803, Asbury says, "We labored through extreme heat and over high hills to Marlboro and were glad to rest ourselves at Ebenezer Herrick's, opposite the west side of the great mountain called Monadnock." "The soil," he says, "is abundant in its production of grass, oats, barley, rye, and potatoes." He speaks of well-kept stock and cattle, sheep

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and hogs ; of plenty of cheese, butter and milk, and fish from the mill-ponds. "The people," he remarks, "are pictures of health and appear to be of the old English stamina."

From here he passed on through Keene, whose location he regarded as beautiful. He says, "We climbed height after height" toward Walpole, when swinging off toward the south at Westmoreland he held the Quarterly Meeting for Chesterfield Circuit. They put up at Jonathan Winchester's, brother of the famous Universalist of that name. He preached in a new barn from the words (Titus 2. 13-14) "Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." On the Sabbath they were crowded from 7 A. M. to 3 P. M. with love-feast, preaching, and the sacrament. Monday they went on to Chesterfield town and called on John Bishop, and at 4 P. M. preached to a small company that had been gathered together, from "Wherefore, seeing we are compassed about with so great a cloud of witnesses" (Hebrews 12. 1). They then resumed their journey, going into Vermont. After a tour in Maine, the bishop says: "We dined at Epping, New Hampshire, and came on within six miles of Haverhill, Massachusetts ; then, about a week later, through dust and dirt to Enoch Sandbourne's in East Kingston, traveling forty-five miles." (This Sandbourne home was long a familiar place.)

The New England Conference of 1806 met June 12, at Canaan, New Hampshire. Forty members were present, besides probationers and visitors. Asbury says, "We went through our business with haste and peace, sitting seven hours a day." On Sunday he ordained eleven elders, the service being in the woods. Monday he was again on his way and the preachers off to their fields of labor. This year Chesterfield does not appear, and for many years it is not seen, doubtless merged with the Vermont work.

Two preachers on their way to the New England Con-

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ference at Buxton, Maine, were the means of introducing Methodism into Sandwich in 1804. In seeking a place to tarry overnight they were directed to call on a Mr. Webster, who was the father-in-law of Lewis Bates. They were hospitably entertained. While at family worship serious impressions were made on Mrs. Webster that were continued until she was converted. Soon after this John Brodhead preached the first Methodist sermon in the town. The next year the Tuftonboro Circuit was formed and soon there was a class in Sandwich. The work spread so wonderfully that in 1806 the circuit was divided, there being the Tuftonboro and Center Harbor Circuits.

It was at the Conference of 1804 that, as we have already mentioned, the New Hampshire District was organized, with five circuits and eight preachers. The circuits were Lunenburg, Vermont, Landaff, Bridgewater, Hanover, and Grantham; while Hawke still remained in the Boston District. This year for the first time appears the name of Grantham Circuit.

Of the work done, Lewis Bates, who with Caleb Dustin was on the Bridgewater Circuit, said, "We had an addition of 112 to the church and the next year two new circuits, Tuftonboro and Pembroke." The following year was one of great revival on Tuftonboro, when 150 were added. Mr. Bates served Tuftonboro, Pembroke, Landaff, and Salem, New Hampshire, when he went to the bounds of what are now the New England and New England Southern Conferences where he passed the remainder of his days. Practically he covered nearly all the State in his early ministry.

Tuftonboro Circuit was in 1804 a part of the New Hampshire District. In its varied history it belonged to two Conferences and four districts. Caleb Dustin preached the first Methodist sermon in what was known as the "Old Peavey House," which was still to be seen in 1880. It embraced a territory fifty miles in length and thirty miles in width, including ten or more towns—Rochester, Wakefield, Wolfboro, Milton, Moultonboro, Ossipee, Tuftonboro, Brookfield, Par-

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sonfield, and Newfield. Tuftonboro being the scene of the earliest action gave the name to the circuit. Many churches were established in its large area.

In 1806 Moses Colby, of Hawke, bought a farm in Candia and settled there. His was the first Methodist family in that town. Mr. and Mrs. Colby had joined the class formed by Daniel Webb in 1798. Their son Benjamin P. was a prominent Methodist for more than sixty years. There was a Methodist church in Candia from 1858 to 1881. Later, several members of the church at Auburn, living in Candia, were transferred to Raymond. When Moses T. Cilley was pastor at Raymond he opened work at East Candia with great success.

This year (1806) we find Poplin (now known as Fremont) and Sandown on the Boston District; Lunenburg and Landaff were put into the Vermont District; while New Hampshire had Barnard, Rochester, Wethersfield, and Athens in Vermont; Bridgewater, Hanover, Grantham, Loudon, Tuftonboro, Northfield, and Center Harbor were in New Hampshire. Work at Poplin spread to Chester and beyond. In the part of Chester, now known as Auburn, about the year 1800, in a radius of eight or ten miles from the center of Congregationalism and Presbyterian life, there were three Methodist families. In 1807, John, of the Sanborn Clarkes, moved to Auburn in the midst of the Presbyterians. He at once planned to have a church in harmony with the teachings of his mother and his youth. The movement gained force, until in 1827, a new schoolhouse became a center of strife, the Presbyterian minister saying he would never preach in the building if Methodism permitted a preacher therein. He kept his word, and three years later this same man finding a Methodist hymn book in another schoolhouse, had it removed with the fire tongs. It seems almost incredible in this age of united effort to spread the gospel, that such a spirit of antagonism could exist. We rejoice that those days are forever past.

Methodism had to struggle into New Hampshire. Long

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rides, bad roads, hard fare, exposure to weather by night and peril by day, were not the only trials endured by these worthy preachers; they were generally assailed by other sects and sometimes mobs, fighting against the intrusion on one day and on the next weeping and falling as dead men under their preaching.

In 1807 Epping comes in with Poplin and Sandown, and for the first time Portsmouth appears, then disappears in 1808; reappearing in 1809 with John Brodhead, Alfred Metcalf, and Isaac Scarrett. For years the work in this territory was of a miscellaneous character. In 1807 we find Portsmouth and Nottingham placed together. The church was organized in 1808, the first class being held in the house of a Mr. Hutchins at No. 12 Washington Street.

In the summer of 1808 Lee desired to revisit for the last time his early eastern battlefields and see how the contest still went on where he had been the victor in many a struggle. He found nothing when he came in 1790, but now after a lapse of eighteen years, in every New England State, the seed of truth had grown, and the spiritual harvest was a delight to behold. Starting from Norwalk, Connecticut, where he preached his first sermon in 1789, he swept like a conquering hero on a triumphal march o'er all the region. Down into Maine he went, spending forty-three days and preaching forty-seven times. On his return he tarried a week in New Hampshire, preaching seven sermons. He found Methodism had gained quite a little strength in Portsmouth, and had a hopeful outlook. He preached in the old Universalist church, where he had a crowded house. He says: "Two of our preachers were in town; they have just begun to preach in this place and intend to continue it every Sabbath, and withal they contemplate purchasing the old meetinghouse in which I preached, if they can. It has a bell, a steeple, and is fitted with pews." Later they bought the Universalist church on Vaughn Street for which they paid \$2,000. This was his last appearance in this region. About eight years later he ceased to work and live, and in the

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triumph of the gospel he had so faithfully preached, passed on to be forever with the Lord.

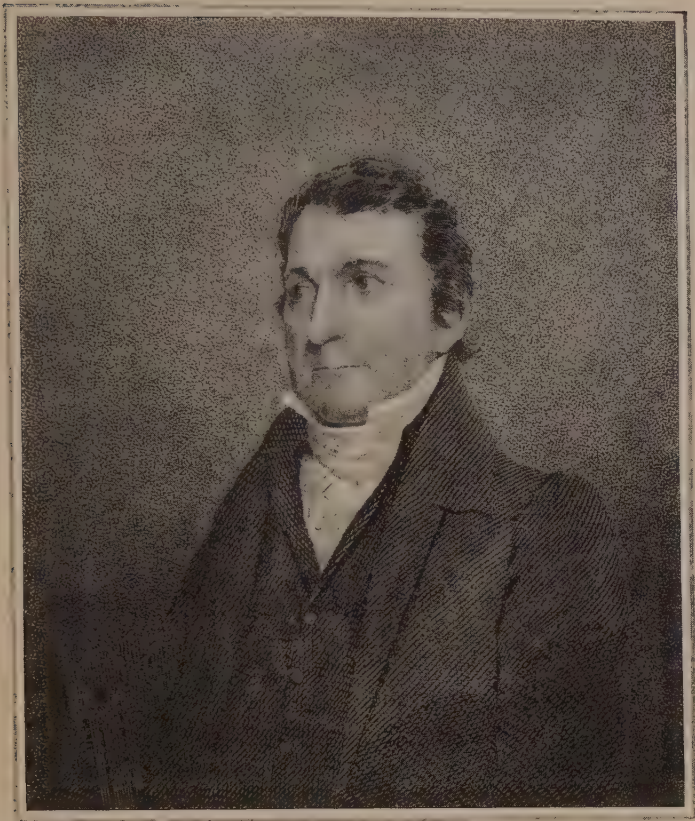
One of the remarkable men of the early days in this State was Martin Ruter, who followed Hedding as a presiding elder in 1809. He was one of the few real scholarly men of those days, and his influence was great in promoting studious habits among the preachers. He helped to found and became the first principal of the first Methodist Academy of New England, at New Market, New Hampshire, in that part of the town now known as Newfields. This was in 1818. After many years of heroic effort he died in Texas.

In *The Christian Advocate* of the time was an account of the dedication of a monument over his grave at Navasota, Texas, on December 3, 1901:

"Dr. Martin Ruter, one of the noted men in the Methodism of his day, was born in Charlton, Massachusetts, in 1785; was converted in 1799 and joined the Methodist Episcopal Church. Two years later he entered the New York Conference, and for seventeen years preached over a wide territory, being stationed in various parts of New England and at Montreal. He was put in charge of Wesleyan Academy, Newmarket, New Hampshire, in 1818, and in 1820 was elected book agent, and became the founder of the Western Methodist Book Concern at Cincinnati. He was re-elected in 1824, but four years later became president of Augusta College, Kentucky. Later he returned to the active ministry, but in 1833 was elected president of Allegheny College at Meadville, Pennsylvania. He remained there until 1837, when he was appointed superintendent of Methodist Episcopal Church Missions in Texas. His career in Texas, however, was brief, for he died on May 16, 1838, at Washington in that State."

New Hampshire saw an attempt at one of the first publishing ventures in the denomination, when in 1815, Martin Ruter edited, at Concord, and Isaac Hill published *The New England Missionary Magazine*. It was evidently not well supported, for it ceased after four quarterly numbers.

THE METHODIST INVASION



MARTIN RUTER, D.D.

Born in New England in 1785. Presiding elder, New Hampshire District, in 1809. In charge of New Market Academy in 1818. The first man to be made a D.D. in Methodism.

The Conference of 1810 met in the Congregational meetinghouse in Winchester, New Hampshire. The preachers in the meanwhile held a camp meeting within three miles. There was a wonderful work of God manifest, and, as the historian says, "Opposition rose powerfully."

This year in the appointments are Portsmouth and Greenland, while the name of Sandwich as the head of a circuit

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appears for the first time, and Rochester also in connection with Tuftonboro. By this time, the first decade of the century, the membership had reached over 2,100.

Every year now finds new additions to the work. New circuits appear on the plan of appointments. Here are the boundary lines of the New Hampshire District in 1811: That part of Vermont which borders on the Connecticut River from Canada to Lunenburg. All New Hampshire from Canada south to Charlestown on the Connecticut. Hooksett, Allentown, and Pembroke on the Merrimac. Rochester on the Cocheco near Dover, and several towns in Maine bordering on New Hampshire.

Conway Circuit, situated in what they called the Pigwacket country (a corruption of the name "Peqwawket," a tribe of Indians who once lived in this section, and who fought the battle of Lovell's Pond), embracing a number of towns in both Maine and New Hampshire, was this year taken from the Portland District and connected with the New Hampshire. More than three thousand miles of horseback travel was necessary for the presiding elder, Solomon Sias, in order to cover this territory. It was a year of famine and fever. Hardships were many and great. He shared with the preachers the meager receipts for support. His portion came to \$19.75. Take out his expenses, \$18.71 and the salary left him for his year's work was \$1.04. The next year above expenses he had \$5.33, while the third year he was almost ready to become a bondholder by having \$18.24! Such privation and hardship is almost beyond our comprehension.

June 1, 1815, Bishop Asbury held the session of the New England Conference at Unity, New Hampshire. During the year 1817, in company with Bishop Whatcoat and George Pickering, he passed through Epping, where they tarried a day and held meetings at Captain Foggs. Asbury preached a sermon on "The Christian Virtues Befitting Old Age," and in the evening Pickering preached on, "The General Lack of Vital Religion."

Lisbon comes prominently before us in 1817 by reason of

THE METHODIST INVASION

the assembly here of the New England Conference. This place became a town by a grant to Joseph Burt and others August 6, 1763, and was named Concord. This was about two years before the present town of Concord was given its name. For some reason, not known, less than a year later the same territory was granted to other parties, and was named Chiswick. In about five years from the first date, the grantees having failed to fulfill the conditions, it was re-granted and named Gunthwaite. It must have been that the people did not like the name, for they soon assumed again the name of Concord. It continued so until January 14, 1824, when, by act of the Legislature, it was changed to Lisbon, and has so remained. This was early a part of the old Landaff Circuit and a meetinghouse was built near the upper end of the present village. It was here the Conference met in 1817.

A most interesting account of it was written by the late John W. Merrill, D.D., in 1896, and I am permitted to copy a portion of it. The date was May 17. He says:

"That Conference was held in the Concord Methodist Episcopal church. Bishops McKendree and George were there. Elder Soule (afterwards Bishop Joshua Soule), Elijah R. Sabin, George Pickering, Dan Young (Damon had not yet become a minister—he was but a lad), Daniel Filmore, David Kilburn, Joshua A. Merrill, and many of our old preachers were present. I was but nine years old, but it was to me a memorable season. Bishop George was very clear in voice and full of animation and power. He preached, I think, on the Sabbath, and the church in Concord (Lisbon) caught the holy pathos of the discourse and filled the place with praise and outbursts of joy. Bishop McKendree took my young eyes. He was tall and his face was full of intelligence and sweetness. He seemed to me very calm and almost majestic. His forehead was high and sloped back like the lofty roof of a cottage. He wore a long, rounded single-breasted coat. It now seems to me it was of a grayish color, and his neckerchief was white as the driven snow. It was

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the first and last time I was permitted to see the venerable McKendree."

Under the labors of Daniel Filmore in 1817-18 there was a revival of great power in Lisbon, which spread through the community, and many were converted. At the close of the year the people greatly desired the return of Mr. Filmore. This was contrary to the rules, but by some means it was brought about. Before the year closed it was considered a mistake, for serious division occurred. The Sunday school here was organized in 1818. The house of worship on State Street was built under the pastorate of Shipley W. Wilson in 1826-27 and dedicated by Wilbur Fisk January 1, 1828.

During the decade from 1810 to 1820 the church held what it had secured, and there were added places such as New Market, Durham, Kingston, Lancaster, and Conway. Rochester seems to have become a station in 1820, for there appears also Rochester Circuit. By this time the membership had increased to 2,556.

CHAPTER II

A NEW CONFERENCE

THE next ten years we give in merest outline. In 1823 we find Dover with Rochester; Orford with Landaff; Concord and Gilmanton with Pembroke. In 1824 Deering and Sutton appear. The next year there is added Somersworth. Plymouth and Bristol are together and Lebanon is joined with Canaan. In 1827 we have Milton; Northfield is with Gilmanton; and Amoskeag Falls, the forerunner of Manchester, has a preacher. In 1828 come Wakefield, Bow and Lamprey River; while the next year are added Meredith and Warner.

It is now forty years since the sturdy itinerant first pushed his way into this almost wilderness region, with a thousand difficulties to surmount; but with a fortitude of soul that marked almost every man a hero, he won numberless victories for his Lord. He found no open door; he opened it. No prepared appointment was his; he made his own appointments and met them on time. Scarce a Christian heart met him with the beat of sympathy, but he went nowhere that he did not leave a heart pulsating with love that had come to it with the coming of the Holy Spirit. Those were days of wondrous power.

The Conference of 1829 was most interesting, being the time when the New England Conference met in Portsmouth, New Hampshire, with Bishop Hedding in the chair. It was decided to set apart the charges in New Hampshire and Vermont to be the New Hampshire and Vermont Conference. There is no record that this had been ordered by the General Conference of 1828. It was said that the New York Conference was pressing New England Conference to do this, but the "thus saith" of the General Conference cannot be found.

(It may be said, by way of parenthesis, that it is very

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probable the General Conference of 1828 did authorize the organization of the New Hampshire and Vermont Conference, only they did not make it a matter of record when it came to the printing of the Journal. They did as much talking and voting then as now, but much of it was let go at that.)

The New England Minutes were never printed, but the original manuscript Journal is in existence to-day. In that Journal for 1829 there came up several times some resolutions of the New York Conference as to dividing the New England Conference. There seems to have been much discussion and various items in the resolutions.

Their pith is the following:

On motion of Wilbur Fisk, seconded by Aaron Lummis:

Resolved, That in accordance with the resolution of the New York Conference, the presiding Bishop of this Conference be requested to authorize and confirm the formation of a new Conference according to the foregoing resolutions.

On motion by Aaron Lummis, seconded by Daniel Fillmore:

Resolved, That the two Conferences shall have a common and equal interest in the Wesleyan Academy in Wilbraham, Mass.

On motion, to adopt the above resolutions (of which there were four "on file," the fourth being adopted by 66 to 4).

On motion, voted that the Stewards' Book of this Conference remain in the hands of the Secretary of the New England Conference.

This action was had at Portsmouth, June 19, 1829.

Also, the next day it was voted to hold the next session of the New England Conference

At New Bedford, Mass., on May 30, 1830.

Proceeded to fix the place of meeting of the New Hampshire and Vermont Conference.

On motion, voted it meet in Barre, Vermont, and the time fixed was June 23, 1830.

As the Conference was ready to adjourn, three districts, New Hampshire, Vermont, and Danville, with ninety-three men, were made the nucleus of the new Conference. The church in Portsmouth where the Conference met was dedicated January 1, 1828, and stands to this day, being one

A NEW CONFERENCE



PORTSMOUTH CHURCH

Dedicated January 1, 1828. New England Conference met here June, 1829, and set aside the New Hampshire and Vermont Conference to meet in 1830 at Barre, Vermont. This Church is now a Jewish Synagogue.

hundred and one years old. Years ago it became a Jewish Synagogue.

The first session opened at Barre, Vermont, June 23, 1830. Bishop Hedding read the Scriptures and offered prayer. Chose Jared Perkins secretary and George Storrs assistant. Voted to meet at 8 A. M. and close each day at 1 P. M. The presiding elder and the preacher in charge on Barre Circuit were appointed a committee to superintend the preaching during Conference.

George W. Fairbanks, Benjamin R. Hoyt, and John G. Dow were elected Conference stewards. R. H. Deming was appointed chairman of the Book Committee, and Samuel Kelly to settle with the preachers for periodicals. Voted not

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to admit any person to a seat in Conference except by special permission. Candidates for admission into full connection were given a seat in Conference. Several requests by preachers on trial and local preachers to sit in Conference were not granted. The south pillars were made the bar of the Conference. Committee to examine candidates for admission to membership were announced as follows: Solomon Sias, Elijah Speer, Josiah A. Scarritt, Samuel Norris, C. D. Cahoon.

Ordained local preachers and those who had come for ordination were admitted to sit in Conference on the condition that they observe the same prudence in speaking of the doings of the Conference that is expected of members.

A committee on Wesleyan University and one on a local Methodist paper in New England were appointed—Benjamin R. Hoyt, Samuel Norris, John G. Dow, James Templeton, George W. Fairbanks, C. D. Cahoon, and J. A. Scarritt on the former, and J. W. Hardy, E. Wells, J. F. Adams, Solomon Sias, H. Wheelock, L. Bennett, and N. W. Aspinwall on the latter. Elijah Speer, G. Putnam and D. L. Fletcher were appointed a Committee on Temperance. John W. Hardy, Isaiah Fisk, and William R. Shafter were elected trustees of Wesleyan University, and Benjamin R. Hoyt, J. F. Adams, John G. Dow, C. D. Cahoon and George Storrs visitors to the same. These last named were also appointed visitors to Wesleyan Academy, with Dr. William Prescott, Isaiah Fisk, and William R. Shafter.

John W. Hardy, J. F. Adams, John G. Dow, J. Perkins, B. R. Hoyt, C. D. Cahoon and George Storrs were elected Conference trustees. Samuel C. Brecknell was recommended from Great Falls Station and elected to local deacon's orders. Samuel Emory was recommended from Orford Circuit and elected to local elder's orders.

The following resolution was passed one hundred years ago:

Whereas, The practice of putting on mourning apparel on the occasion of the death of friends has a tendency to distress the poorer

A NEW CONFERENCE

part of the community and leads them to contract debts, which they find great difficulty in discharging, and also preparing mourning dresses in the midst of death has a tendency to prevent that serious and solemn reflection, becoming so serious an hour; it also often happens, that labor, not infrequently, profanes the holy Sabbath and interrupts the duties of devotion. Therefore, be it

Resolved, That this Conference, so far as circumstances will admit, discountenance the wearing of mourning apparel.

VOTED, to adopt the above resolution and that a copy be forwarded to *The Christian Advocate and Journal* and *Zion's Herald* for publication.

The Bishop's Course of Study for Candidates was adopted for the next year, and the Conference was organized into a Missionary, Bible and Tract Society. Drafts on the Book Concern for \$150 and on the Charter Fund for \$80 respectively were ordered. It was voted that if any member obtain a supernumerary or superannuated relation, with a view to personal accommodation or temporal business, he shall not receive of the Conference funds without rendering an account of his labors and money received.

The presiding elder of Danville District, the preacher in charge at Danville Station, and Solomon Sias were appointed a committee to draft a Constitution and By-laws and make the necessary arrangements for establishing a Widow's Fund and report to the next Conference.

The following is the list of Disciplinary Questions, Statistics and Appointments as they are found in the General Minutes of that time:

Question 1—Who are admitted on trial?

Washington Wilcox, Sylvester Williams, John Currier, Zeb Twitchell, Amos H. Worthing, Horace A. Warner, Frederick T. Daily, Jeremiah Sweat, Ariel Fay, John Worster, James W. Morrey, Otis Dunbar, Amos Kidder, George W. Noyes, Nathaniel O. Way, Edmund T. Manning, Dennis Wells, Charles Granger—18.

Question 2—Who remain on trial?

Daniel I. Robinson, William H. Stoddard, Charles R. Harding, Edward A. Rice, Elijah Mason, Caleb Beede, George F. Crosby, John Smith, Holman Drew, Harry W. Latham, Abel Heath, Enos G. Page, James Campbell.—13.

Question 3—Who are admitted into full connection?

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Salmon Gleason, William Kimball, John Cummings, James M. Fuller, Jonas Scott, Russell H. Spalding, John Nason, Schuyler Chamberlin, Moses G. Cass, Charles Cowen, William Nelson, Zerah Colburn, Elisha J. Scott, Eleazer Smith.—14.

Question 4—Who are the deacons? Those marked thus (*) were ordained this year.

Salmon Gleason*, John Cummings*, James M. Fuller*, Jones Scott*, Russell H. Spalding*, John Nason*, Schuyler Chamberlin*, Moses G. Cass*, Charles Cowen*, William Nelson*, Zerah Colburn*, Elisha J. Scott*, Eleazer Smith*, Charles G. Chase, Richard Newhall, William Peck, Eleazer Jordan, William D. Cass, Jonathan Hazelton, Holmes Cushman, Nathaniel Ladd, Stephen H. Cutler, Henry J. Woolley, Joseph Baker, Guy Beckley, Reuben H. Deming, James C. Bontecou.—27.

Question 5—Who have been elected and ordained elders this year? Caleb Lamb, Chester W. Levings, James G. Smith.—3.

Question 6—Who have been located this year?

Rufus L. Harvey, Sereno Fisk, Joseph Allen, Herschel Foster, John Adams, Isaac Barker, David Leslie.—7.

Question 7—Who are the supernumerary preachers?

Elijah Spear, Roswell Putnam, Joseph Kellum, E. Marble, E. Stickney.—5.

Question 8—Who are the superannuated or worn-out preachers?

Benjamin Hazleton, Solomon Sias.—2.

Question 9—Who have been expelled from the connection this year?

None.

Question 10—Who have withdrawn from the connection this year?

None.

Question 11—Were all the preachers' characters examined?

This was strictly attended to by calling their names before the Conference.

Question 12—Who have died this year? None.

Question 13—What numbers are in Society?

<i>Vermont District</i>		WHITES	COL.
	WHITES	COL.	
		Unity	326
Barnard	371	Winchester	250
Rochester	378	Leyden	483
Brookfield	323	Weston	116
Chelsea	183	Athens	180
Norwich	183	Wethersfield	342
Canaan	225	Hartland	267
Meriden	250	—	—
Goshen	125		
			4002
			5

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<i>Danville District</i>				
	WHITES	COL.		
Danville	205	I	Dover	204
Lyndon and			Great Falls	260
St. Johnsbury ...	360		Rochester	260
Sutton and Burke..	185		Milton and	
Barton	320		Wakefield	65
Troy	204		Tuftenborough ...	84
Craftsbury	216		Sandwich	220
Cabot	369		Plymouth	198
Moretown	226		Bristol	275
Montpelier	112		Gilmanton and	
Barre	323		Northfield	300
Corinth	226		Merideth	65
Orford	188		Pembroke	101
Haverhill	210		Poplin and	
Newbury	219		Kingston	276
Landaff	412		Salem	130
Bethlehem	189		Salisbury	112
Lancaster	233		Epping	69
Lunenburg and			Lamprey River and	
Guildhall	75		Newmarket	110
Columbia	197		Newington and	
			Greenland	115
			Warner	64
			Deering	130
	4469	I		
				3158
				2

New Hampshire District

	WHITES	COL.	<i>Total No. This Year</i>	
Portsmouth	161		11,629	8

The following are the appointments for 1830:

New Hampshire District—J. F. Adams, Presiding Elder

Portsmouth, Stephen Lovell.

Newington and Greenland, To be supplied.

Dover, John G. Dow.

Great Falls, George Storrs.

Rochester, Samuel Norris.

Northfield and Gilmanton, Benjamin C. Eastman, Nathan Howe, and

A. H. Worthing.

Pembroke, James G. Smith, Ezekiel W. Stickney (Sup.).

Concord, Samuel Kelly.

Amoskeag Falls and Bow, Orlando Hinds.

Warner, Jonas Scott.

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Deering, Nathaniel Ladd, Caleb Beede.

Epping, Warren Wilbur.

Lamprey River and New Market, Ezra Sprague, Daniel I. Robinson.

Poplin, Matthew Newhall, J. Sweat.

Salem, Leonard Bennett.

Salisbury, Joseph Kellum (Sup.).

Vermont District—Benjamin R. Hoyt, Presiding Elder and Agent
for the Wesleyan University

Barnard, E. Scott, Charles R. Harding.

Rochester, William Kimball, Ariel Fay, Elijah Mason.

Brookfield, John Mason, F. T. Daily.

Norwich, J. Cumming, C. Granger.

Hartland, H. J. Woolley, W. Wilcox.

Goshen, E. Jordan, Zeb Twitchell.

Unity, George Putnam, Russell Putnam (Sup.), Dennis Wells.

Winchester, Holmes Cushman, A. Kidder, Elias Marble (Sup.).

Guilford, Richard Newhall.

West River Mission, Guy Beckley, James M. Fuller.

Athens, Charles D. Cahoon, Zerah Colburn, E. A. Rice.

Weston, Moses Sanderson.

Wethersfield, Chester W. Levings, Wm. H. Stoddard.

Danville District—E. Wells, Presiding Elder

Danville, George W. Fairbanks.

Lyndon and St. Johnsbury, Jared Perkins, J. Currier, G. W. Noyes.

Sutton and Burke, Eleazer Smith.

Barton, Elisha J. Scott, Horace A. Warner, John Smith.

Troy—Enos G. Page.

Craftsbury, Stephen H. Cutler, G. F. Crosby.

Cabot, M. G. Cass, E. T. Manning.

Moretown, Abel Heath.

Montpelier, James Templeton.

Barre, J. A. Scarritt, R. H. Deming.

Corinth, Joseph Baker, James Campbell.

Chelsea, N. W. Scott, E. Spear (Sup.).

Plymouth District—J. W. Hardy, Presiding Elder

Plymouth, William D. Cass, Charles D. Chase.

Bristol, James B. H. Norris, Sylvester Williams.

Canaan, D. L. Fletcher, J. W. Morey.

Meriden, J. Hazelton, N. O. Way.

Orford and Haverhill, Caleb Dustin, William Peck.

Newbury, Schuyler Chamberlain, R. H. Spalding.

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Columbia—Salmon Gleason, Holman Drew.

Lancaster and Lunenburg—Haskell Wheelock, William McKoy.

Bethlehem, Charles Cowen, Harry W. Latham.

Landaff, N. W. Aspenwall, Otis Dunbar.

Sandwich—William Nelson, John Worster.

Milton and Tuftonborough, A. H. Houghton and Caleb Lamb.

John Brodhead and J. W. McKee left without appointment at their own request.

The next Conference was appointed to meet at Sandwich, New Hampshire, June 22, 1831.

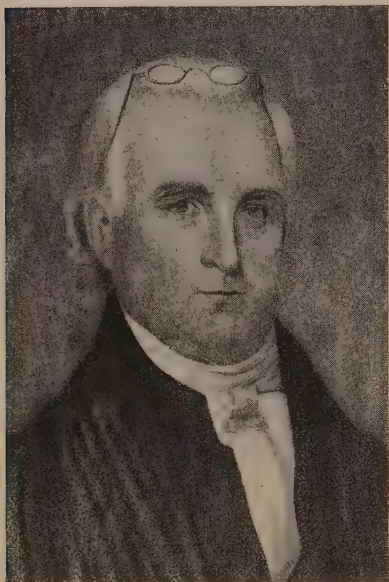
The first name that appears in the appointments is that of John F. Adams, as presiding elder of the New Hampshire District. He was a native of New Hampshire, born in Stratham in 1795, joined the New England Conference in 1812, and was in the ministry sixty-nine years, he died in 1881 and was buried in Greenland. The writer remembers having seen him once. He was of slender build and medium size. He is spoken of as "a well-developed, well-balanced, good man." The Conference appreciated his worth by sending him four times to the General Conference.

Benjamin R. Hoyt was on the Vermont District. He came to be known as Father Hoyt, living to the age of eighty-four and being in the ministry sixty-three years. He was born in Braintree, Massachusetts, in 1789, and died in Salem, New Hampshire, in 1872. He was buried at Portsmouth. In 1807 he became a resident of Winchester, New Hampshire, where he was licensed to exhort, and the next year given a license to preach, sent as a supply to the Ashburnham Circuit, and joined the New England Conference in 1809. In 1829, while stationed at Great Falls (now Somersworth), there was a great revival of religion and as a result 228 were received into the membership of the church. He was a pastor for twenty-seven years, presiding elder for nineteen, and the remainder of his sixty-three on the superannuated list. He was the father of F. S. Hoyt, who in later years was editor of the *Western Christian Advocate* at Cincinnati, Ohio, and of A. H. Hoyt, for many years a prominent business man in Boston.

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Eleazer Wells was presiding elder on the Danville District. He entered the ministry in 1806, after some years he went to the Vermont Conference, dying in 1852, at the age of sixty-eight years.

On the Plymouth District was the name of J. W. Hardy, as presiding elder; he remained three years in this position



JOHN BRODHEAD

One of the first preachers in New Hampshire, and one of the founders of the New Market Academy in 1818, that later was transferred to Wilbraham, Massachusetts. From his qualities of mind and heart he was called "Father" Brodhead.

and in 1833 was superannuated. In 1834 he was transferred to the New England Conference and appointed resident agent of the Wilbraham Academy; the next two years he was on the supernumerary list; 1838-1840 on the superannuated; 1841 on the supernumerary; 1842-1843 superannuated, while in 1844 he was entered as withdrawn from the connection this year.

There is a man who cannot be passed merely with the mention of his name, for he was one of the leading figures in the development of New England Methodism.

John Brodhead was born in Pennsylvania, October 5, 1770, and entered the

traveling ministry in 1794. Two years were spent preaching in New Jersey and Maryland. In 1796 he came to New England, where for years he did pioneer work, forming many new societies in the New England States and lower Canada. These were days that tested a man's constitu-

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tion, and often they broke down early and had to retire. In 1811 he was stationed at New Market. His health was impaired, so he made a home here, where he usually resided, sustaining the various relations of supernumerary, superannuated and effective until he died in 1838.

The home established in New Market (now Newfields) has remained to this time (1929) and was occupied by his daughter, Mrs. James Pike, who lived to be past one hundred and seven years of age. She died in May, 1922. It is now held by her granddaughter.

Mr. Brodhead was a large-framed man and was by many called "Father Brodhead." His picture may be found on the walls of some homes existent to-day. When the writer of these lines was a presiding elder on the Concord District, 1891-1903, he met a man at Groveton who traveled up into lower Canada purchasing pulpwood for the paper mills of his town. Many of the small farmers of that region had small "wood lots" from which they could cut a cord or a few cords of wood. He went to their homes to do his buying. These people were almost without exception Roman Catholics. As he entered their homes he was accorded the privilege of the front room. In one of these homes, in the front room, he saw on the wall the picture of "Father Brodhead." He asked the lady of the house who it was, and she told him it was Father Brodhead, who used to be a priest. When he told her just who he was, she was horror-stricken and was not long in getting that heretic off the wall and out of her house. Her ignorance had been bliss.

One strange thing is noticeable—that many a man whose sphere of labor was somewhat limited and his influence circumscribed, is given in the General Minutes of the church, sometimes a half or two thirds of a page in the way of a memoir, while such a man as John Brodhead has only thirteen lines. Besides his work in the ministry he was two years in Congress and was prominent in the affairs of the State.

Here is a name worthy of mention in this place:

Eleazer Smith was born in Marlow, New Hampshire,

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March, 1802, and died in Concord, New Hampshire, February, 1879, aged seventy-six years and ten months. Dedicated to God in infancy, he was baptized in the Congregational church. Converted at the age of twenty-three, he united with the Methodist Episcopal Church at Lyndon, Vermont. From this period his mind was drawn toward the gospel ministry as his life-work.

He was received on trial into the New England Conference at Lynn, Massachusetts, in 1828. In 1830 he was ordained deacon by Bishop Hedding at Barre, Vermont, and in 1832 was ordained elder by Bishop Roberts at Lyndon, Vermont. During the term of his ministry he filled various appointments both in New Hampshire and Vermont. From 1846 to 1855 he was Chaplain of the New Hampshire State Prison. In 1855 he came back to the pastorate and served several different charges until 1872 to 1877 he was again chaplain to the New Hampshire State Prison. In 1845 he was superannuated on account of ill health, but served as agent of the New Hampshire Bible Society. During his first term of service as chaplain to the State Prison he wrote a book entitled *Nine Years Among the Convicts*, which passed through two editions and had a large circulation. In 1848 he represented his Conference in the General Conference at Pittsburgh, Pennsylvania. He died in 1879, having been a member of the Conference fifty-one years and having reached the age of seventy-seven years.

He was first married in 1825 to Miss Laura Nay, who left to him two children. His second marriage was with Mrs. Laura R. Tebbetts, of Lowell, Massachusetts, by whom he had two children, a son and a daughter. The son is Albert L. Smith, D.D., an honored member of the New Hampshire Conference, and for eighteen years its secretary.

The Conference of 1831 was held at Sandwich, New Hampshire, June 22. Among the seventeen received on trial at this time were two who came to prominence. Daniel Lee, who after serving circuits three years was appointed missionary to the Flathead Indians. In 1836 his appointment

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read "Missionary to Oregon." He continued in this field until 1844, the year New Hampshire and Vermont was made into two Conferences, when his name appeared at Haverhill and East Haverhill in the company of R. H. Spaulding and H. H. Hartwell. He continued on circuits until 1851, when he was placed on the superannuated list, where he remained for forty-four years, going to his reward July 22, 1895, in Hennessy, Oklahoma, having reached the age of eighty-nine years, sixty-four of which had been spent in the ministry. After his conversion he was a student at Wilbraham, Massachusetts, for several years, fitting himself to preach. He was a plain, practical preacher, not a man of extravagant language dealing in fierce denunciations, but "his words were tender and earnest."

The second one who deserves notice was Silas Quimby, who had a stirring career in the Conference, and who left a successor in the person of his son, Silas E. Quimby, for thirty-four consecutive years secretary of the Conference. Mr. Quimby was born in Deering, New Hampshire, in 1811, and died in West Unity in 1885. The writer of his memoir, after giving the list of charges he served, says of him: "He preached three or four times a week, besides Sundays, attending class meetings and visiting the sick from house to house, averaging more than eight hundred pastoral visits a year; in some towns he visited every family. He was a successful preacher of the gospel of Jesus Christ, and had revivals on most of his charges. To win souls and build up the church was the ruling passion of his life. He was in active ministry for forty years, and for thirty-six years he lost only six Sundays.

A new name appears on the New Hampshire District in 1831—Jared Perkins. He died at the age of sixty-one and was only thirty years in the ministry. He is buried in West Unity, where he was born in 1793. He was one of the very strong and popular men of the Conference—"an ornament to the body." "The dignity and solemnity of his appearance in the sacred desk were well calculated to deepen the impres-

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sion made by the truths he uttered." He had a heart overflowing with good humor, was affable in his deportment, and possessed such a rare talent for conversation that he easily won the esteem and affection of the people. In the years of 1846-1848 he was a member of the Governor's Council, in 1850 was chosen by the people of Manchester as a member of the General Court; while in 1851 and 1852 he was a member of the Congress of the United States. In addition to all these he was four times a delegate to the General Conference, being through the troublous times of 1844.

The General Conference of 1832 cut off the word "Vermont" from the official name and left it plain "New Hampshire." This it has been from that day to the present. The Vermont portion of the Conference remained until the General Conference of 1844 fixed the New Hampshire boundaries as they are now, and the Vermont boundaries were also defined.

1832—This year there appeared a new district besides the New Hampshire, Vermont and Plymouth, namely, Winchester. The presiding elders were Jared Perkins, B. R. Hoyt, Eleazer Wells, and J. W. Hardy. In place of 31 charges, or, rather circuits, as there were in 1830, there were now 40, and their lines reached out to the uttermost parts of the State. They reported 14,560 white members and 11 colored, an increase of 2,011. There were admitted on trial this year 17. "Remain on trial," 19. "Admitted into full connection," 17.

The Conference of 1833 was held at Northfield, New Hampshire, just across the river from Tilton. In this place was first located what is now the Tilton School.

At this time there were received on trial: Moses Chase, Hosea Clark, Newell Culver, Samuel Hoyt, Samuel Richardson, Israel D. Rust, Samuel Scott, James H. Stevens, Henry Elliott, James H. Patterson, A. K. Howard, Charles Adams, Edmund Copeland, John Smith, Henry S. Dane, Harvey Garnsey, Silas Wiggin, Israel E. Jones, James Smith, E. B. Morgan.

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Of these men a few come within range of the writer. Newell Culver was a very studious and earnest preacher and pastor. He was the author of a volume of biographical character.

Samuel Hoyt was the real founder of Methodism in Methuen. After about ten years in the pastorate he was called to care for his parents who lived in Newington, New Hampshire. Here he spent his days working on the farm, and used to come to Greenland to church.

Charles Adams, D.D., a native of New Hampshire, was born in 1818, educated at Wilbraham Academy and Bowdoin College, where he graduated in 1833, and immediately entered the traveling ministry. A large portion of his public life was spent in the work of education. For five years he had charge of Newbury Seminary, Vermont. Four years he presided over Wilbraham Academy. Two years he was professor in the Concord Biblical Institute, and for ten years he was president of Illinois Female College. His labors in the ministry were mainly at Lynn, Wilbraham, Boston, Lowell, and Cambridge, Massachusetts; and Cincinnati and Xenia, Ohio.

Harvey Garnsey was the father of J. W. Guernsey (notice change in spelling), who joined the Conference in 1846, serving as pastor and presiding elder, and later transferred to Vermont Conference, where he died in 1894 at the age of seventy-four.

His daughter, Miss Alice Guernsey, who was editor of publications and business manager of the Woman's Home Missionary Society for about sixteen years, joined the church at nine years of age when her father was pastor at Greenland. She tells the story that while he was pastor of that church, on election day he went to vote, afterward one of his members said he was "glad to see a pastor who could go to the polls and vote and come away without being mad."

Men of ability were in the Conference in these days: Schuyler Chamberlain at Portsmouth, who afterward was presiding elder of Dover District. Jared Perkins, who has

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been mentioned, was at Dover. Eleazer Smith was at Great Falls. William D. Cass at Nashua; he was a very able man, and was a presiding elder for four different periods, covering the Conference once, and partly a second time.

Samuel Norris was this year at Salisbury, Massachusetts.



SAMUEL NORRIS

He was born in 1801 and died in 1880. He was uncle to G. W. Norris, who was well known to the people of New Hampshire Methodism for more than forty years prior to 1908, when he died. Samuel Norris was one of the two men who were arraigned by the General Conference of 1836 for attending an abolitionist meeting.

In 1836 the church membership was 14,925; in 1840, 20,221—a gain in five years of 5,296.

Taking the same period covered by the years 1901-1921 and the increase of members has only been 1,638. As addition to the ministry decreases, so the increase in the membership falls off.

These years did not seem to yield much for the worn-out Preachers Fund. For example, there was asked and paid in five years as follows:

	<i>Asked</i>	<i>Collected</i>
1836	\$ 7,811	\$ 284
1837	7,832	167
1838	5,630	141
1839	8,120	203
1840	8,343	107

There can be added to these small collections \$2,700 that was the dividend from the Book Concern.

At the Conference of 1836 Osmon C. Baker was admitted on trial and appointed to the leadership of the Seminary at Newbury, Vermont. He continued here until 1844, when he

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was appointed to Rochester, New Hampshire, where he remained one year and was then sent to Saint Paul's Church in Manchester. This was a one-year appointment, when he was appointed presiding elder of Dover District. He only remained there one year, when he was made a professor in the new Biblical Institute that had been established at Concord, and here we find him until 1852, when the General Conference at its session in Boston elected him one of the bishops. This was the first time New Hampshire had been thus honored, but the Lord did not cast her off forever, for among the sons of Jesse was found another in later years, and still there are more to follow.

The first printed copy of the New Hampshire Conference Minutes of which we have any knowledge is that of 1839; very few of these can be found anywhere. A copy was in the material gathered by George H. Hardy and is in the hands of the present editor of the History of New Hampshire Conference, and will be placed later in the library of the Tilton school for preservation.

The date of Methodism's real birth was the time of Wesley's conversion in 1739, so in 1839 the church observed the anniversary of the first one hundred years.

So few copies of the Minutes of this year being in existence that we place here in full the Centenary Report of the New Hampshire Conference:

CENTENARY REPORT OF THE NEW HAMPSHIRE CONFERENCE, 1739-1839

It being a principle in our Constitution, as rational beings, to remember with delight great and important events, as their eras return, according to those fixed periods of time which are established in society; and the origin of Wesleyan Methodism being an event which has exerted a more deep, wide, and permanent influence in the moral and religious world, and as Wesleyan Methodism has done more toward elevating the standard of piety in all the different branches of the Protestant Church, contributed more to the prominence of the great and cardinal doctrines of the gospel of Christ, in the preaching of all evangelical ministers of the present age, and conduced more to the holiness and happiness, the present and eternal

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salvation of immortal beings, than any other event which has transpired in the religious world since the glorious Reformation, and it being the peculiarly rare and happy privilege of the Methodists of the present generation, to live in the one hundredth year of Methodism, and see it drawing to a close; it is not only proper, but highly becoming, that the bosom of every member and friend of the Methodist Episcopal Church should expand with a powerful impulse of gratitude to God, for the glorious work he hath wrought.

That this gratitude may find an expression in some useful and permanent form, which shall conduce to the glory of God, and the improvement of his church, it is desirable that it should be made under such conditions, as that the humblest member of the church may be able to participate in the general joy and common offering, and, at the same time, that the objects to which this common thank-offering of the church shall be applied may be so worthy as to call forth the liberal and noble contributions of the independent and the wealthy among us. Your committee, therefore, recommend to the Conference the adoption of the following resolutions:

1st. *Resolved*, That we most cordially concur in the sentiments expressed in the Address of our Superintendents on the subject of a Centennial Celebration, and in our judgment, the occasion demands and ought to receive an appropriate observance.

2nd. *Resolved*, That we unite with our brethren of the British Connection, and our sister Conferences in this country, in recommending that the twenty-fifth day of October next be observed in a devoutly religious manner throughout the whole church, by attending prayer meetings at sunrise, an appropriate discourse at eleven o'clock, and a love feast in the evening.

3rd. *Resolved*, That while we express our gratitude for the past, we ought also practically to manifest our interests for the future, by contributing generously of our substance, for the advancement of those objects which are inseparably connected with the future prosperity of the church.

4th. *Resolved*, That we recommend the following objects to be considered in our Centennial contributions:

1. To furnish relief and provide support for such superannuated preachers, and the widows and orphans of preachers who have fallen in the itinerant field, and are in necessitous circumstances; and those cases shall be considered necessitous where the appropriations of Conference and their other means of support, fall short of affording them their discipline allowance.

2. To aid the cause of Education and sound learning, under the direction of this Conference.

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3. To furnish more ample means for carrying forward the missionary operations of the Methodist Episcopal Church.

5th. *Resolved*, That in order to meet the views of our brethren, subscription books be prepared, so that each individual may designate the amount he will pay to each of the above-named objects.

6th. *Resolved*, That all subscriptions of \$25 and under be paid before or during the next session of this Conference, and that all subscriptions above \$25 be paid in two equal annual installments, the first, at the time of the next annual session of this Conference and the other, at the session following.

7th. *Resolved*, That the presiding elders of the several district shall be constituted a Superintending Committee, whose duty shall be to counsel and direct, in reference to the best plan to be pursued in raising subscriptions, within the bounds of their respective charges; and shall take the care and management of all moneys raised within the limits of their several districts, until the next session of this Conference, when it shall be their duty to report successfully to the Conference the amount of money raised within their several charges, for each of the objects specified in Resolution 4th and pay over the same to a treasurer, who shall be appointed by this Conference to receive and hold it, to be appropriated to each of the contemplated objects, according to the design of the donors, under the direction of this Conference.

8th. *Resolved*, That the Official Board of each circuit and station shall be a committee for such circuit or station, of which committee the preacher in charge shall be chairman, and this committee shall have power to increase its members within its own bounds, and it shall be the duty of this committee to make all necessary arrangements for procuring collections and subscriptions within its own bounds, according to the terms of the sixth Resolution, which money shall be returned, through the treasurer, whom said committee shall appoint, to the presiding elder of the district within whose bounds it shall have been collected.

9th. *Resolved*, That the several committees on the circuits and stations appointed to make collections be requested to record the names of subscribers on books kept for that purpose, and that these names be forwarded to the New Hampshire Conference at its next session, to be deposited in the archives of the Conference, as testimonials of gratitude to Almighty God, for the personal and public benefits derived by his blessing, from the labors of Mr. Wesley and his coadjutors and successors during the last hundred years, and from the direct and indirect influence of Wesleyan Methodism; not merely on our own religious community, but also on the Christian Church at large, and on the spiritual interests of the world, and particularly

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that we are permitted to live in the one hundredth year of Methodism.

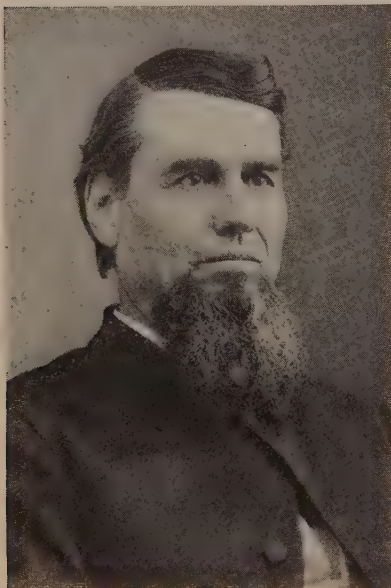
10th. *Resolved*, That this Conference appoint a treasurer, to receive from the Superintending Committee all moneys collected within their several charges as provided by this Report, and hold the same, subject to the order of the Conference.

11th. *Resolved*, That this Report be published in *Zion's Herald*, and read by the several members of this Conference, in their respective charges, as soon as practicable.

12th. *Resolved*, That, in view of the important objects embraced in the Centenary Report, and the debt of gratitude we owe to God

that we live in the one hundredth year of Methodism, we will use our best endeavors to raise the sum of TWENTY THOUSAND DOLLARS as a thank-offering.

Respectfully submitted.



JAMES PIKE

As sturdy as he looks. A many times presiding elder. He had the knack of laying it down and taking it up again, seemingly at will. He was a member of the Book Committee during the famous Lanahan disturbance. He was a member of Congress two terms, 1855-1859, and was candidate for Governor of New Hampshire in 1871, but failed of an election by one vote in the legislature.

1840-1845. In 1840, among the fifteen admitted on trial were three who became quite prominent; namely, James Pike, G. W. H. Clark, and Henry H. Hartwell. James Pike was pastor, presiding elder several times, delegate to the General Conference, member of the Book Committee, member of Congress, and once a candidate for the governorship of the State.

Doctor Pike was a leader in the Conference for many years. He had a stern manner, but as you came to know him

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he was of a very genial disposition. He married Miss Mary R. Brodhead, a daughter of the Rev. John Brodhead, to whom reference has already been made. Doctor Pike finished his earthly career in 1895, aged seventy-seven years, having been a member of the Conference fifty-five years. His widow continued her stay until she reached the age of one hundred and seven years, dying in May, 1922—a very remarkable woman.

G. W. H. Clark was a man prominent in the affairs of the Conference and a preacher of considerable ability.

Henry H. Hartwell was an oddity. He was a man of gifts, full of wit, quick at repartee, and one who spoke his mind freely both in the pulpit and out of it, and was as ready to face a mob as a prayer meeting. He was pastor of several strong churches. He retired by location and for many years lived at Suncook, being a local preacher.

In the years 1842-1843 and 1844 there were received on trial in the Conference fifty-six, an average of nineteen per year. A change seems to have come over the spirit of young men, for in 1845 there were only four. Whether the division in the church in 1844 had its effect the writer cannot state, but such is the fact.

In 1842 the membership had reached 20,281. During the year from June, 1842, to June, 1843, seems to have been a season of great ingathering, for the membership had grown to 25,717, an increase of 5,436. Then in 1844 there was a decrease of 3,624, leaving only 22,093 members.

CHAPTER III

THE CONFERENCE AS IT IS TO-DAY

IN 1845 New Hampshire and Vermont separated by order of the General Conference of 1844, and each side of the Connecticut River became a Conference by itself, so when the figures were counted at Winchester, New Hampshire, May 28, 1845, there were only 10,621. This was really the starting point of the present Conference, as it has the same boundaries that it had then.

Some interesting figures are these: Question 14 asks, "What amounts are necessary for the worn-out preachers, widows and orphans of preachers, and to make up the deficiencies of those who have not obtained their regular allowance on the circuits?" The answer is, \$7,274.10.

Question 15. "What has been collected on the foregoing accounts and how has it been applied?"

From the Book Concern.....	\$800.00
From the Chartered Fund	40.00
	\$840.00

It would seem that not one cent came from the churches. They did give for missions, publication of tracts and Sunday-school books, and the American Bible Society.

Missions	\$605.81
American Bible Society	58.47

The Conference began the year 1845 with four districts, with the following presiding elders:

Dover, William D. Cass.
Concord, Elihu Scott.
Claremont, Benjamin R. Hoyt.
Haverhill, Russell H. Spaulding.

At this Conference was reported the death of James Dow and William Padman—one born in Bath, New Hampshire,

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in 1802, the other in England in 1800; both served the work faithfully, one for about twelve years and the other not quite so long; and both died of consumption, due no doubt to the exposures so necessary in those days in going from place to place in all kinds of weather, with clothing and food not suited to building up and maintaining a vigorous body. Those men died in the triumph of faith.

At the Conference of 1846 there was admitted Francis S. Hoyt. He was the son of Benjamin S. Hoyt, who was at that time the presiding elder of the Claremont District and had served for many years in this office in the New England Conference as well as in Vermont and New Hampshire. Young Hoyt graduated from Wesleyan University, his first appointment was to Hanover, the seat of Dartmouth College. In 1847 he became principal of the Newbury Seminary in Vermont. In 1848 his appointment was Raymond, New Hampshire. On account of poor health, at the close of the Conference year, he was granted a location and disappeared from the ranks. Soon he was announced as transferred to the New Jersey Conference, and in 1851 to the Oregon and California Mission Conference and made principal of what has since become the Willamette University; after serving here for ten years he was elected to a professorship in the Ohio Wesleyan University to take the place of Professor W. L. Harris, who had been elected an assistant secretary of the Missionary Society. In 1872 the General Conference elected him editor of the *Western Christian Advocate*, which position he held for twelve years. Failing of re-election in 1884 he returned to the ranks of his Conference, the North Ohio, and was made presiding elder of the Cleveland District. Serving here a few years he was transferred to the same position on the Sandusky District, then made a supernumerary and later placed on the retired list. On January 22, 1912, in Cincinnati, he went to the rest of the faithful at the age of eighty-nine years, having served in the ministry fifty-four years.

A new name in 1847 is that of Richard S. Rust, who was

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principal of the New Hampshire Conference Seminary; after a few years of service here, and then a period in the pastorate of some of the leading churches, he went toward the West and in the after years, being a champion of the colored people, he was made secretary of the Freedmen's Aid Society and continued in that work until he retired, and at the age of ninety-one entered the eternal life.

The Conference of 1848 met at Manchester. One noticeable thing is that since the going off of the Southern section of Methodism and the separation from Vermont, the numbers that are admitted on trial in the Conference are very much smaller than before.

Covering a period of ten years, beginning with 1846, only fifty were admitted on trial, while back in the years 1842-1844, fifty-six had entered. In 1849 the Conference met at Lancaster, the first time it had gone so far north. One of the noticeable things is that for the first time the statistics were reported as Full Members and Probationers. This was the result of the action of the General Conference of 1848; up to this time they were recorded together. There was a great disturbance in the membership figures for some years.

In 1845 there were 10,621 members. 1846 showed a decrease of 346. In 1847 they added 173, but in 1848 they dropped 888. In 1849 a decrease of 1,497, bringing them down to 8,063. In 1850 they rose to 9,203, a gain of 1,140, and in 1851 to 10,228, an increase of 1,025. The next year they dropped 153, then gained 638; another gain of 358; and when 1855 came they had 11,263, a gain of 35 for the year.

The Conference of 1850 met at Newmarket. There were received on trial, Dudley P. Leavitt, Simeon P. Heath and Lorenzo Draper. The first of these served for years in some of the best charges in the Conference. In 1856 he was transferred to the South Carolina Mission Conference (a colored Conference) and made presiding elder of the Florida District. He only served one year, when he was transferred to New Hampshire. He did not seem to have an appointment

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and in 1868 was transferred to the Providence Conference that afterward became the New England Southern, where he spent the rest of his ministry. He died October 10, 1903, and is buried in Tilton.

Simeon P. Heath was one of the cheery men of the Conference. Not claiming to be very rugged in health, and being of frugal habits it was easy for him to lay aside frequently, taking the supernumerary relation—in a charge one year, supernumerary the next, and thus in and out. But he did good work and was loved by the people wherever he went. He died in Gilford, New Hampshire, at the age of eighty-one.

Lorenzo Draper was a man of small stature, of a retiring disposition, who served the church forty-two years, chiefly in the smaller charges. A faithful man of God. He spent his last days in Claremont, where he is buried.

A name that was early on the way to prominence in the Conference was Lorenzo D. Barrows, who entered the Conference in 1836, and was this year, 1850, transferred to the New Jersey Conference and stationed at Clinton Street Church in the city of Newark. Later on he came back serving as pastor, presiding elder and president of the Conference Seminary.

Moody P. Marshall, who entered the Conference in 1836, was later on the superannuated list, and in 1850 asked for a location. Somewhere about 1901 or 1902, when a presiding elder on the Concord District, and during the time when J. L. Felt was pastor at Lancaster and Grange Village, the people at the Grange had a picnic to which the "Elder" was invited. Here he met Moody P. Marshall, who had been a located preacher for fifty years. A snapshot was taken of Mr. Felt, Father Marshall and the "Elder." He must have been close to ninety at that time. A few years later he died.

A strong man of these years was James Thurston. He was a good preacher and a man of fine executive ability. He spent many years of his life a resident of Dover, where he was pastor and presiding elder when he retired. It was he

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who was instrumental in bringing young James M. Buckley back from the Wesleyan church into which he had gone, to the church of his father, and then into the New Hampshire Conference, and having him appointed to Dover.

The year 1853 marked a new era in Conference Minute making. The size of the page had been $4\frac{1}{2} \times 7$. It was made 5×8 , the pages increased from twenty-four or less to thirty-two. Up to this time there had been no outline of the daily proceedings. For the first time there was a record that the Conference opened with the sacrament of the Lord's Supper. Statistical returns of the church and Sunday-school membership, gifts to the Missionary Society, Preachers' Aid Society, Bible Cause, Sunday School Union, Tracts and Biblical Institute; and the amount raised for traveling expenses, house rent, quarterage, fuel and table expenses of the preachers and presiding elders were reported.

The subject of temperance was before the Conference every year. In those days everything on this line was shaped by the "Maine Law," and the Conference to a man stood by this as an ideal to be reached.

They reported "a great want of ministers, and so great was the need that they passed a resolution" that all our societies unite with the ministry in setting apart the first Sabbath of August as a day of fasting and prayer, that the great Head of the Church would be pleased to raise more laborers to proclaim his gospel. Ministerial support was of interest then. In 1851 it averaged \$314; in 1852, \$320; 1853, \$334; and 1854, \$350.

1855, Claremont entertained the Conference this year. The custom of receiving delegates from other religious bodies of the State is mentioned here for the first time when "Rev. William Smith was introduced by the bishop as the delegate from the General Association of the Congregational and Presbyterian churches of New Hampshire." A committee was appointed on this matter and reported in favor of entering into these fraternal relations and sending a delegate to the next meeting of the General Association.

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Elisha Adams was agent of the Conference Seminary. They were at that time completing the new buildings on the hill where the school is at this time. The report said they had "a noble brick structure, consisting of a center part 70 x 212 with two wings, one on each end of the center, 35 x 110; the whole three stories and part four stories." It says of the site selected, that it was "on the south bank of the mellow waters of the Winnepesaukee, and but a few rods from Sanbornton Bridge Depot." By reason of the removal of many subscribers to the far West they were cut out of \$2,000 of needed cash; then it would require about \$4,000 to furnish the rooms. A call was made for money to meet this demand and soon the Conference and the people had pledged \$1,300.

A new question appears—No. 13: What is the number of church members? The answer is quite elaborate and comprehensive.

Members, 9,310; deaths, 153; probationers, 1,468; local preachers, 98; adults baptized, 377; children baptized, 27; number of churches, 84; probable value, \$37,725; amount collected for superannuated preachers, \$540.50; for missions, \$2,380.07; for tracts, Bible Society, \$381.23; Sunday School Union, \$222.50; number of Sunday schools, 118; officers and teachers, 1,496; scholars, 9,599; number of volumes in libraries, 33,156.

Several were admitted on trial in 1858. John W. Adams, who for many years was the custodian of the vital statistics of each preacher of the Conference, was once a presiding elder; a chaplain in the Civil War; pastor of some of the good churches. He died in 1915.

J. B. Faulks, who after a few years here went to New Jersey and served with great acceptability churches in the Newark Conference, in his last years was totally blind and had to be led everywhere. He was a very constant attendant at church in Chatham, New Jersey, where he spent his last days.

E. A. Smith, after doing good work here went to the New

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England Conference, where he labored for many years. He died there in 1902.

D. J. Smith, keen and kind, was a real brother beloved. He died as the Conference closed its session in Concord in 1909.

Calvin S. Harrington was a scholar; he was first a pastor, then was principal of the Conference Seminary, and for many years, to the end of his career, he was one of the professors in the Wesleyan University at Middletown, Connecticut.

A. K. Howard, L. W. Prescott, Irad Taggart, and C. U. Dunning were men good and true, the last, for years city missionary at Lawrence, Massachusetts, and later a presiding elder of Dover District.

Everything has a first time, and it is interesting to note the further evolution of the Conference Minutes. In 1858 appeared for the first time an alphabetical list of the preachers with their post-office addresses. Also were presented new statistical forms which gave in addition to Church Members and Sunday Schools, Baptism of Children and Adults, Churches and Parsonages with their value and five items of Benevolent Offerings, Conference Claimants, Missionary Society, Bible Society, Tract Society and Sunday School Union.

1859. The Conference this year met in Portsmouth, with Bishop Ames presiding. It is noticeable what a small space is given to the proceedings—less than three pages. No doubt they did as much talking in those days as in ours and put through as many motions, but nearly every day they say something to this effect: "A great amount of business was done at this session, of so varied a character that it cannot well be reported here."

One of the events of this Conference was the admission on trial of James Monroe Buckley, a name destined to become known all over the field of Methodism. He was sent at once to Dover, one of the best churches of the Conference, and next year to Saint Pauls, Manchester. He then spent a

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year abroad, and on his return was transferred by Bishop Simpson to Detroit Conference and stationed at what is now Central Church, Detroit. He was one of the greatest leaders in Methodism.

1860-1864. The next five years covers the period of the Civil War. In 1860, among those received on trial are the names of Frank K. Stratton and Henry B. Copp, the latter of whom died January 15, 1929. Of all who came in or were in Conference relation up to 1865, not one remains on earth.

In 1861, as the guns fired on Fort Sumter, there was heard the sound of martial music calling men to arms. Men were called for three months, then for three years or the period of the war. Oh, what days they were! It affected all the churches and came into the ranks of the ministry. It was not long until Joseph C. Emerson, Elijah R. Wilkins, Ralza M. Manley, Frank K. Stratton, John W. Adams, and George S. Barnes were doing duty as chaplains of New Hampshire regiments.

The Conference went on doing its duty. During the war period thirty-two young men knocked at the door of the Conference seeking admission. Several of these attained some prominence either in the Conference or the church at large.

D. C. Babcock, in 1861, filled several important churches in the Conference, then went into temperance work, and for years lived in Philadelphia, only coming each year to the Conference.

M. T. Cilley was admitted the same year. He was one of the faithful and useful men, not so great a preacher as some, but a man of good judgment with business ability that made him useful in helping care for the funds of the Conference. He served well as a presiding elder. In those days the limit for such service was four years, and usually all went out of office at the same time.

A name not much known in later years was Henry Lummis, who entered in 1862 with Luther T. Townsend. After

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a few years of service with us he looked on the fields of the New England Conference and went to where there were greener pastures. He was in New Hampshire long enough to be on the faculty and was principal of the Conference Seminary, where he did good work. He never left the New England Conference membership, but after serving several churches he was elected a professor in Lawrence University at Appleton, Wisconsin, where he was for many years. He died in 1905, aged eighty years.

The name of Luther T. Townsend became known all over Methodism as one of the most useful and best-loved professors in the Boston University School of Theology. He entered the Conference in 1862 and in 1863 was reported as "in the army." In 1864 he was transferred to the New England Conference where his career began, and continued until his death, in 1922, at the age of eighty-four years.

Among those received in 1864 was Theodore L. Flood. He had pastorates at Rumney, Seabrook, Salem First Church, Newmarket, and Keene, and was presiding elder of Concord District for one year—1874. He built a new church at Newmarket. It was far beyond the means of the people, and the struggle to pay for it was almost fatal to both the church and people. One of the first things this writer heard, when he came into the Conference in 1877, was an assessment on the salary of each preacher to help save two churches from the hammer of the sheriff, Keene and Newmarket. Newmarket was paid for at fifty cents on the dollar, and later on had to die. Keene was paid dollar for dollar and still lives with fair prosperity.

During the year when Mr. Flood was on the Concord District he had a great Chautauqua Assembly at the Wiers, and brought there many of the Sunday-school leaders of the day. After one year he was transferred to the Erie Conference and stationed at State Street Church, Meadville. He soon became interested in the great work at Chautauqua Lake, New York, where the Assembly began in 1874; he became editor of the "Assembly Daily Herald," and later

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published for years the *Chautauquan*, a monthly magazine. Later he entered the field of politics.

Three men had much to do in the struggle to save the two churches mentioned. They were, Henry Dorr, George W. Norris, and William Eakins. What they endured is not known to those outside. It will never be known to the people of these years what New Hampshire Conference preachers endured in the assessments made on their salaries to help pay the debts of these two churches. It was most unjust, not to say cruel, to permit any preacher to put through such building enterprises then be made a presiding elder, for even one year, and then to transfer and leave those whom he had led into the sea of debt to sink or swim. The three pastors named above were "bled white," and all but gave up their lives in the struggle. If there is a scroll of fame in heaven, verily their names should be inscribed thereon.

The Conference Seminary buildings burned to the ground in November, 1862. They were just seeing their way out of debt and were prospering. This was a terrible blow.

It was here that we see a phase of the union of church and state sufficient to seek state aid for denominational work. In the Conference session of 1863, in the report of the committee of the Seminary, the following resolution was adopted:

Resolved, That inasmuch as the literary institutions of other denominations have shared to some extent the benefactions of the State, we cause petitions to be circulated through the Conference, praying the next Legislature of New Hampshire to appropriate the sum of dollars to aid us in repairing the loss we have sustained in the destruction of our institution by fire.

Such an appeal would seem very strange in this age. No data are at hand to tell the result of this effort. But the new buildings were erected just the same.

The Conference had strong words to say on education, slavery, Sunday schools, the coming Centennial Celebration in 1866, church extension, state of the country, Bible cause, and temperance.

Each year they renewed and emphasized a resolution on

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the use of tobacco. Here is a sample found in 1863. After condemning the use by the members of the congregations and Sunday schools, they say :

Humiliating as it may be, we must confess that a few members of this Conference still roll it as a sweet morsel beneath their tongues or muse amid its perfumes. We believe that there is an irrepressible conflict between this habit and the gospel which they preach, and that it is an infraction of the spirit of their baptismal and ordination vows.

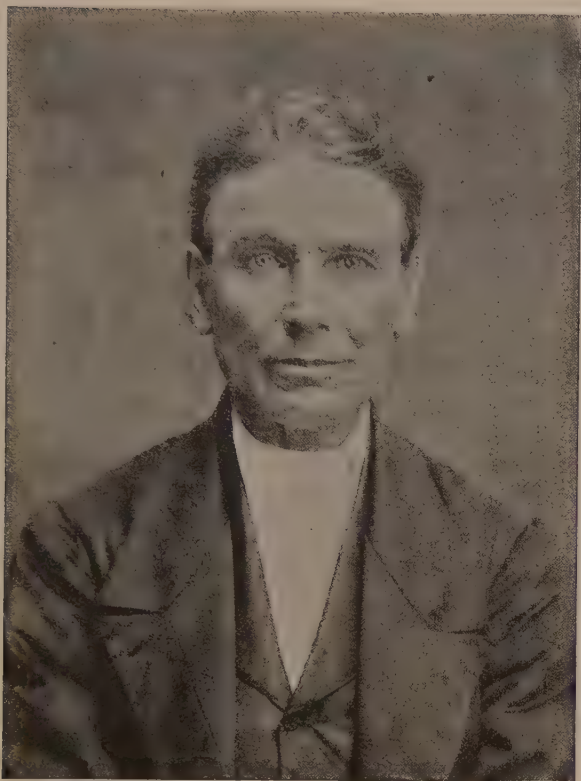
There came in on trial in 1866 Hugh Montgomery—here was a rouser. He was a real Irishman, with but little education, but with enough spiritual energy to wake up all the dead in his congregation. His great aim was to get the people to accept Jesus Christ. One of his charges was Greenland. His salary was \$700 and the use of a parsonage. He was anxious to have four figures show in the Minutes, so he had the church add a hundred dollars to the rent, which was then a high rent as the values were counted in those days. After some years he transferred to Southern New England.

Charles E. Hall was a man of fine qualities, serving several of our best churches, when he transferred to the Erie Conference and filled the pulpit of the same church at Meadville that his friend, T. L. Flood had occupied when he left New Hampshire. After some years he located and went to Los Angeles, where he kept a high-grade bookstore. He ceased preaching entirely and finally went as a layman into the Protestant Episcopal Church. A few years ago he returned to New England to wait his entrance into the eternal rest. Well past eighty years of age he went to his reward.

During the period up to 1875 seventy-two were admitted on trial; thirty-five of these came during the first three years (one less than half) and it took seven years to get the second half.

One of the most prominent men of the earlier years, who reached over into this time, was William D. Cass, who was born in 1797 and converted at the age of thirteen. After a few years he fell into a back-slidden state, but was reclaimed

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WILLIAM D. CASS

A man of heroic mould. An inveterate worker. Did not spare himself. One of the strong men of his time.

under the labors of the Free Will Baptists, and became a member and an ordained minister among them for some years.

In 1827 he changed his relations and came into the New Hampshire Conference. He was in the pastorate for years; was presiding elder eleven years, a member of the General Conference of 1844, agent for the Seminary four times, after which he retired to a farm for several years, and died May 7, 1867. His memoir says of him: "His death has

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removed one of the powers of New Hampshire Methodism. With limited early advantages, destitute of elegance of figure and captivating manners, he accomplished more than a score of men who have all these without his untiring energy, his flaming zeal and his indomitable will."

Reporting on the Conference Seminary they said that during the school year of 1867 there had been three hundred and forty-one students in attendance, but complained that "there is great lack of interest among the preachers in behalf of the school on their charges. This is to be deplored."

These were the days when the battle for lay delegation was being fought. For years strong words had been spoken on both sides. The history that led to the organization of the Methodist Protestant Church in 1830, when the rights of the laity were vigorously asserted, was hardly a generation away. The General Conference of 1868 was near at hand. The sessions of both 1860 and 1864 had said they would "admit lay delegates into the councils of the church whenever the people shall desire it." So they ordered the churches to plan "for an unbiased expression of the people." Their work helped the matter so that in 1872 lay delegates came to the General Conference at Brooklyn. Thus New Hampshire Conference felt they had a share in bringing about one of the advance movements of the church.

The question of a change of Conference boundaries was agitated by the New England Conference in 1868, wanting to secure our Massachusetts section. This stirred the resentment of the Conference, which they expressed as follows:

Resolved, 1. We deprecate any such change in our Conference boundaries.

Resolved, 2. We solemnly and respectfully protest against the suggested dismemberment as being in violation of the following of the Gospel precepts: First, "Thou shalt love thy neighbor as thyself" (Matt. 28:39) and "Whatsoever ye would that men should do unto you, do you even so to them" (Matt. 7:12).

Resolved, 3. We unanimously and respectfully ask the General Conference to be held in Chicago, to confirm our present boundary lines as inviolable.

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Four years later the New Hampshire Conference took the initiative on the matter, and presented a memorial which of course was not considered. From that time to this no effort for a change has been attempted.

One man who came into the Conference on trial in 1871 was Morris W. Prince. His father was for many years a member of the East Maine Conference. He was sent for his first appointment to Plymouth, then to Concord, First Church. During his pastorate here the plans were made and carried out to divide this church and organize a second one. About one hundred persons took their letters, and locating in the southern part of the city established the "Baker Memorial Church." Both churches were anxious for Mr. Prince to be their pastor. After a time it was amicably adjusted and he became pastor of the newly organized church, where he remained three years. From here he went to Dover for three years, then to Grace Church, Haverhill. After being here two years he was made principal of the East Maine Conference Seminary at Bucksport, Maine. After two years he transferred to the New York East Conference, where for thirteen years he served such churches as Stamford, Connecticut; Nostrand Avenue, Brooklyn; Meriden, Connecticut, First Church; back to Stamford; Bristol, Connecticut; Trinity, New Haven. In 1897 he became professor of English in Dickinson College, Carlisle, Pennsylvania, where he continued until 1911, when he retired.

Another man was Thomas Tyrie. He was appointed to Groveton, where he served one year. The second year he was continued on trial and appointed to Manchester, First Church. The next year he had disappeared entirely from both questions and appointments—just vanished, that is all. Not reported as discontinued—there was no such question—not returned as withdrawn, or as located—but simply gone. The facts are: he left our work and went to have a visit with the Free Will Baptists for a few years. He came back in 1879 by credentials into the Maine Conference, and in 1883 was returned to us by transfer and was stationed at

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High Street, Great Falls (now Somersworth). He remained among us serving several of the best appointments until 1894, when he transferred to the Vermont Conference and was stationed at Saint Johnsbury. In 1899 he went to the New England Southern Conference, where, after serving five pastorates, he took the retired relation in 1921.

One of the brilliant men of this period was Leon Chester Field, a native of Massachusetts, born in 1847. Mr. Field was educated at Wilbraham Academy and Wesleyan University, where his standard of scholarship surpassed everyone else. He read widely and his gift of utterance was of the finest type.

He came to the New Hampshire Conference in 1875 after some years of teaching; and was appointed to First Church, Concord, where he remained two years, then three years at Grace Church, Haverhill, Massachusetts; Dover, one year, when he returned to Concord for one year. During all these years he was battling with disease and finally had to give up and go on the retired list.

Mr. Field was a ripe scholar, a man of positive religious convictions and deep piety, very amiable in his manner and beloved by many. Though in failing health all the time he wrote a series of articles for the *Methodist Review*, on "The Bible Wine Question" that made such an impression that they were published in book form and widely circulated. The reviewer of the book says of his utterances that they "exhibited the natural dignity of a pure and elevated mind in defending what he deems truth from strange assault."

Mr. Field died in Marlow in 1885, his being a short career of a very promising man.

The Conference of 1876 was held in Lebanon. This was a great session by reason of the presence of Bishop Simpson. At this time steps were taken to establish a professorship in the Conference Seminary, to be called the "Ladd Professorship of Social, Moral and Biblical Learning." This was accomplished and has been showing results for half a century.

At this time Charles W. Taylor and William Eakins com-

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pleted the fourth year studies and were elected and ordained elders. Mr. Taylor spent his days in the Conference. He was a man of power in prayer. If this writer was to preach at camp meetings or any other place where Taylor was, he always asked him to offer the opening prayer. He lived until 1925.

William Eakins stayed long enough to do some good work. He had a good broad Irish brogue, much of which he kept to the last. He served some of the best churches in the Conference. The most toilsome place was Keene in the days when it was being crushed with the debt that had been created in its building program. Eakins traveled all over the Conference and visited the churches seeking funds, and the church was saved.

In 1884 he transferred to the Newark Conference and was stationed at Halsey Street, Newark, then one of the best churches in the city. He remained on the effective list until November 4, 1915, when he died in Irvington, New Jersey, having given forty-two years to the service of the church. His age was seventy years.

In this year there was organized out of members from the Saint Paul's Church, Manchester, a new organization called "The Tabernacle Church." It was intended to make this an uptown church and build a house of worship, but the pastor sent to them, the Rev. J. Benson Hamilton, preferred to worship in a public hall not over a fourth of a mile from the old home nest. He advertised highly sensational sermons for Sunday night, and added to the service the music of a great orchestra. The crowds came, but many of them were the kind that did not help the church in its finances or its spiritual life. No effort was ever made to build a church. Long before the three years had expired, disintegration had begun—indeed, before the first year—the people did not return to Saint Paul's Church, but helped the other churches, mostly the Congregationalists.

When the time came for a second pastor, the good man, Lyman E. Gordon, was sent; he found a discouraged com-

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pany. They went into Music Hall. He took hold like a hero, that he was, but just as the Conference year was closing he was taken with diphtheria and in a week went to his reward.

The next pastor stayed for two years. It was a drag from first to last. During this time negotiations were begun with Saint Paul's Church to reunite with them and help build a new church. This was completed and in the spring of 1881 the two churches came together.

At the time of the union twenty-two persons refused to join with them; they held their letters and later applied to the presiding elder, M. T. Cilley to organize them into a mission. He did so and sent W. A. Loyne (a tailor by trade, and at the time doing city mission work in Portsmouth) to

be their pastor. They called their society the "People's Mission." Mr. Loyne went at things in a vigorous manner and soon had a chapel begun on Pennacook Street. They changed the name to Saint James, and it has been for years a prosperous church.

During 1876, amid the deaths that occurred was Mrs. Mary Brodhead, widow of the Rev. John Brodhead, one of the pioneer preachers of New England. She married him in 1801, when he was Presiding Elder of the New London District. He died in 1838 and she lived another thirty-



MRS. MARY R. PIKE

Daughter of John Brodhead, and wife of James Pike. She lived to be 107 years and eight months of age. Died in May, 1922.

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eight years and died at the age of ninety-three. She was the mother of Mrs. James Pike who lived to the great age of one-hundred-and-seven. They both lived in the Brodhead home that is in the town of Newfields. This house was bought in 1818 and is still kept in the family.

Through the influence of this family the first Literary Institution in American Methodism was established here and was well patronized until it was removed to Willbraham, Massachusetts, where it would be nearer the center of population.

It was through their efforts also that a Chapel was built in the village. With the exception of \$600 which was paid by the citizens, the entire expense was borne by the family, with the aid of generous subscriptions from personal friends in Washington, D. C., and elsewhere.

In 1870 the building was repaired and greatly improved, nearly one fourth of the expense being met by Mrs. Brodhead from her personal subscription and donations which she solicited. Two hundred dollars of this sum she earned by crocheting tidies, and this when she was eighty-eight.

She was very happy in her family. Six sons distinguished themselves as men of honorable standing in society. One gave his life for the country in the Civil War, who was an accomplished General and a brave officer.

The death of Dr. L. D. Barrows was the sad event of 1878. He was one of the very strong minds of the Conference, and his death meant more than an ordinary loss. Though weak in body he was a very hard worker who kept constantly at it until he wore out at only sixty years of age. He was a fine educator, one whose aim was to make study a delight and not a piece of drudgery. He was greatly interested in young men who were contemplating the ministry, and was one of the originators of the Methodist General Biblical Institute at Concord in 1846. He stood by it for twenty years when in 1866 it was moved to Boston, where it became a part of the great Boston University. His ministry covered a wide territory. He was on the Keene Circuit in 1835; Marlow, 1836;

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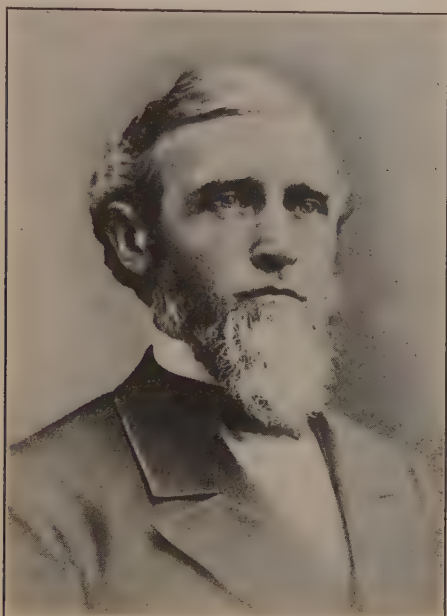
Rindge, 1837; Perkinsville, Vermont, 1838; Plymouth, New Hampshire, 1839-1840; Newbury, Vermont, 1841-1842; Nashua, 1843-1844; Newmarket, 1845-1846; Lawrence, Massachusetts, 1847-1848; Manchester, 1849; Clinton Street, Newark, New Jersey, 1850-1851; High Street, Charlestown, Massachusetts, 1852, as a supply; Saint Paul's, Lowell, Massachusetts, 1853-1854; Union Chapel, Cincinnati, Ohio, 1854-1855; from the summer of 1856 to the summer of 1859 he was president of Pittsburgh Female College at Pittsburgh, Pennsylvania; Sanbornton Bridge, New Hampshire, 1859-1860; Tremont Street, Boston, 1861-1862; Walnut Street, Chelsea, Massachusetts, 1863-1865; president of New Hampshire Seminary and Female College, 1866-1871; Concord District, 1867-1869; Grace Church, Haverhill, Massachusetts, 1870-1871; Haverhill Street, Lawrence, 1872-1874; Dover District, 1875-1876; New Hampshire Conference Seminary and Female College, 1877. On February 18, 1878, his intensely earnest and useful life was ended at his home in Plymouth, New Hampshire, at the age of sixty years, seven months and seventeen days.

In 1879 Bishop Foster held the Conference at Plymouth. This year James R. Day came by transfer from the Maine Conference and was stationed at Nashua, where he remained two years, then went on to the New England Conference. A little later we find him at Calvary Church in New York City, and ere long he had become chancellor of Syracuse University, where he finished his great career. It was while in this great institution that he was elected a bishop in 1904, which office he gracefully declined, preferring to stay at the head of the school than to itinerate over the country as a general superintendent.

He was followed at Nashua by Bradford P. Raymond, who came from the Providence (New England Southern) Conference. After a term of service he was transferred to the Wisconsin Conference, and in 1888 was elected president of the Wesleyan University at Middletown, Connecticut, where he remained for nineteen years.

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The statistics of this year showed a total Conference membership of 138 preachers, of whom 14 were supernumerary and 22 superannuated. There were 14,101 in the Sunday schools, 14,444 in church membership, a decrease of 474.



GEORGE J. JUDKINS

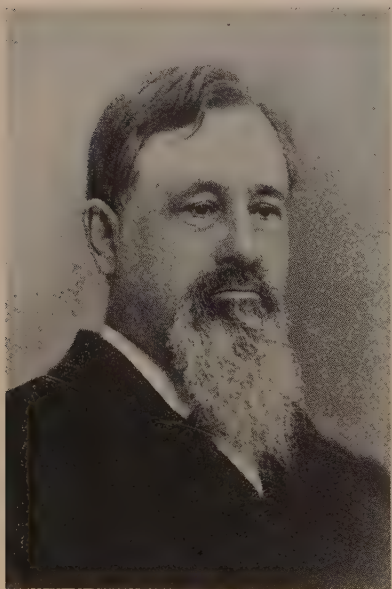
For some years in the pastorate, for a time a professor in the Seminary at Tilton, and later a presiding elder on the Claremont and Dover Districts. He served with O. H. Jasper and M. T. Cilley, and all retired at the same time, 1885. He has a son, Charles O. Judkins, a member of the Troy Conference, who has been a pastor for a quarter of a century at Glens Falls, New York.

The total contributions for the Missionary Society was \$3,968.30, while for all other benevolences they paid \$2,654.

When the Conference met at High Street, Great Falls, in 1880, the genial Bishop Andrews presided. There was a little incident, that while it is simple, was so unusual, both

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before and since that time, that it is mentioned here. During the afternoon of Tuesday as the preachers were gathering at the church there came in a small, dignified-looking gentleman with long side whiskers, and in a pleasant way began to



ORLANDO H. JASPER

A very vigorous preacher; began his ministry in 1840. Was two terms a presiding elder. Pastor of several of the best churches of that day. Died in 1895.

introduce himself to the persons he met, saying, "My name is Andrews." It was quickly discovered that he was the bishop. Such a coming from the Episcopal pedestal to meander about and make himself known to the ministerial *hoi polloi* was a thing unknown. The bishop of those days was a person unseen, except from a distance. It was quite an honor to have the chance to even bow to him, but here was one who humbled himself and became obedient to the inner wishes of the common people, that he might make them feel that he was their brother and fellow man.

At this session M. V. B. Knox came from South Kansas and R. L. Greene from Maine. Both remained a few years and then left us, Knox going to the Dakota Conference and Greene to New England. Claudius Byrne and Charles H. Leet were received on trial, while Fred E. White and Joseph L. Felt remained in that list in their second year. Among the others who were in their studies were, N. C. Alger, William Woods, O. P. Wright, J. W. Walker, G. H. Hardy, J. H. Trow,

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G. W. Buzzell, W. C. Bartlett, Israel Ainsworth and J. L. Harrison. The last two went, one to the Congregationalists, while the latter withdrew to be, probably, a Unitarian. He went to the Pacific Coast, where his wife, Lucy Harrison, was for many years a leader in children's and young people's work in the Woman's Foreign Missionary Society. At this writing William Woods is still alive. Blessings on him!

During the four years of Dr. O. H. Jasper's incumbency on Claremont District he made no reference to the Keene debt, but by the report in the statistics it was gradually reduced, and when it reached \$1,500 it was where the church could handle it.

M. T. Cilley was one of the most modest and unassuming of men, but a very capable servant of the church, whose four years on Concord District were very useful. As he made his final report he gave a summary of some things that had been done. In creating new church property there had been expended \$38,500; paying church debts, \$10,275; debts remaining \$9,000. Five new churches had been organized; Saint James of Manchester, East Columbia, East Colebrook, West Thornton, and the Weirs.

In 1885 C. U. Dunning came to the Dover District and did four years of faithful service. New work was begun at



MOSES T. CILLEY

Pastor and presiding elder many
years ago.

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Derry Depot (1887). William Ramsden was sent there to begin it, and proved a success. Soon there was a congregation of one hundred, a Sunday school of eighty, a church lot secured and paid for, and a little later a church was built. From that day it has been prosperous.

Someone seemed to take pleasure in burning the Amesbury church. Nothing daunted, under the leadership of J. L. Felt, they secured a new and better location and soon had a new church that cost \$19,000.

A new enterprise was begun in Lowell, on the New Hampshire side of the Merrimac River. Sullivan Holman, one of the heroic men of the Conference, was sent there. It required a lot of skill and energy. After a hard struggle the work was carried to completion and a fine church was the result. Some years later it was considered wise to let it go to the New England Conference, inasmuch as the strength of Methodism was on the other side of the river.

A new work was begun at Wolfboro Junction (now Sanbornville) in charge of George A. Luce, who was brought down from the northern part of the State. He soon secured a good church costing \$3,000 and gathered a fine Sunday school and congregation. Not long after this he went to the Nebraska Conference, where he remains on the retired list.

It was about this time that the Wesleyan Association of Boston went to the Dover Church and took away the pastor, Charles Parkhurst, to be the editor of *Zion's Herald*, a place he filled with great honor to himself and the church for many years.

Dana Cotton, a plain, unlettered man, but one who was intimately acquainted with his Lord, was sent to Alexandria, where he saw the greatest work of grace this place had ever known. He had much the same experience in later years at South Tamworth.

There was a great revival at Main street, Nashua. "Wave on wave with songs and hallelujahs caused rejoicing."

A great fire at Lebanon burned over fifteen acres of the business section of the town, but spared the church.

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A chapel at Westport was dedicated and blessed with a great revival, while a new society was organized at Goffstown Village that soon resulted in a nice church and has long been a fine appointment.

A fire destroyed the church at Bristol, but soon, under the lead of Otis Cole, a new house was brought to completion, costing at that time \$20,000. This same faithful pastor, at Suncook, saw the church burn, and by his diligent efforts a new one rose in its place.

An unassuming but useful man deserves mention. Willis Holmes. He was found in the lumber camps of the northern woods, running an engine. He had never fallen in love with Jesus Christ, but was made acquainted with him when A. E. Drury and Presiding Elder Norris and some such men went among them. He was a thoroughly changed man and soon began to tell the "old, old story." Then he felt he ought to preach, and receiving encouragement from that presiding elder, he began. He held revival meetings and ere long had a start toward membership in the Conference. He was like the old preachers of a hundred and more years ago, he looked for conversions at every service. He not only waited for people to come, but he went after them. He really wore himself out by his hard and devoted service, and went to heaven in 1921.

It was November, 1888, that Israel H. McConnell was transferred from Ohio to be pastor of the Haverhill Street Church in Lawrence, Massachusetts. He was then forty-two years of age. The work at Lawrence was to his liking and he entered heartily into it. He had been there only thirteen months when peritonitis seized him and after two weeks of intense suffering he passed in triumph into the better kingdom. Among the five children left was one who was eighteen years of age, and who in the after years became Bishop Francis J. McConnell. While the bishop is not a direct product of New Hampshire Conference, all are pleased to claim this Conference relationship with him.

1890-1900. One of the "great hearts" of this decade was

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George W. Norris, who served in every nook and corner of the Conference as presiding elder. He had with him, a portion of that time, Charles U. Dunning and Joseph E. Robins—a fine trio.



WILLIAM H. HUTCHIN

This servant of God began his work in 1868 in the Philadelphia Conference. In a year was transferred to the Wilmington, where he remained in a series of good churches for 19 years, when he, in 1888, came to New Hampshire and served Tilton, Haverhill Street, Lawrence, Baker Memorial, St. James, and Somersworth. For 5 years he was Supernumerary, in 1910 went on the retired list, and died in Middletown, Delaware, November 9, 1917. He worked faithfully and was a well beloved brother.

Norris was a quaint character, highly spiritual and thoroughly devoted to his work. He made frequent appeals for money for missionary uses on the district. Some funds came, but not sufficient to help the work as his heart so earnestly desired. His most frequent and generous helper was Miss Sarah Robbins, a member of Saint Paul's Church in Manchester. She had always saved her pennies and they grew into dollars. She used very little for her own comfort but gave freely, and the almoner of her charity was this consecrated man of God, who put beside her money much of his own salary from year to year for the purpose of helping the poorly paid

preachers on the missionary stations in New Hampshire, especially those on his district.

Charles U. Dunning concluded his work in 1891, and was sent as pastor to Claremont, where he rebuilt the church and

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greatly improved the parsonage. While his beard and hair were white as snow, his spirit was as young as the youngest. From there he went to Saint James, Manchester, then to Franklin Falls, which was his last pastorate. He died in 1905.

Joseph E. Robins came into the Conference in 1868, and was for two years one of the teachers in the Seminary at Tilton; then he filled a similar position in the Drew Seminary at Carmel, New York, after which he came into the pastoral work and was sent to Hooksett. This church has long since passed out of existence. He went up in the grade of appointments and in 1885 was made presiding elder of Claremont District. The following year he reported very encouragingly for the district, and said: "Jesse Lee made no mistake when he entered our borders and planted Methodism in the wilderness of the North. The disciples of John Wesley will never leave the field. The birthplace of Daniel Webster and Osmon C. Baker will never be given up. The Old Man of the Mountain may crumble with time, but the foundations of our Zion will stand." In 1895 he was in the same position on Dover District. He was made supernumerary in 1909 and died October 15, 1912, having been forty-two years in the ministry.

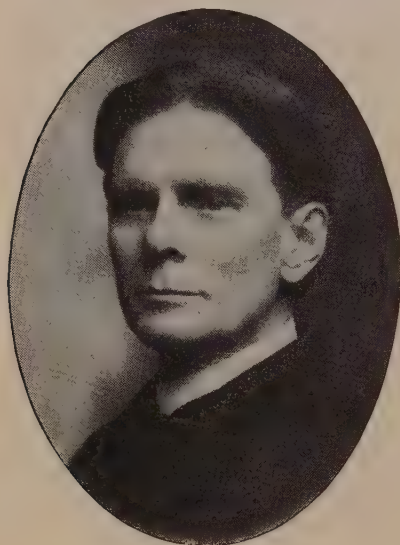
In 1891 a change was made in district lines, so that Claremont passed away as a district name and Manchester came into notice. The district heads through most of this decade were G. W. Norris, S. C. Keeler, and O. S. Baketel, and toward the end G. M. Curl.

Keeler came as a transfer from the New York East Conference, having been at one time pastor of the mother church of American Methodism, John Street, New York City. After several pastorates here, he was made presiding elder of Concord District, where he remained for six years. During part of this time he had the care of an invalid wife. She was the mother of thirteen children, most of whom grew to manhood and womanhood. She died while he was in this service. In a short time he married again and served the

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churches at Bethlehem, Epping, and East Rochester and died at the last place in 1900.

During this decade the work of the French Mission was showing itself. The leader was Thomas A. Dorion, a native



EDWARD C. STROUT

Began his ministerial work in the Utah Mission. Came east to school; joined the Maine Conference; transferred to New Hampshire in 1901; served the churches of Baker Memorial, Nashua, Main Street, for 15 years, then was placed on the Manchester District, but did not live through the year. He was a heroic servant of Jesus Christ.

of Canada, a man filled with the spirit of Protestantism. He came here in 1889 and worked with much success until the time of his death in 1900, which was wholly unexpected. This was a difficult place to fill, but his daughter Laura, who had been a faithful helper in this work, stepped in and carried it on with much interest and success until there was secured from the Congregationalists a successor in the person of Emil J. Palisoul. Palisoul built a neat chapel for the French people and held the work until after the war, when Bishop Blake took him to France.

Mr. Dorion had one son whom his family always called "Charles," but his many friends addressed him as "Charlie." "Charlie" gave up a fine position in newspaper work to go into pastoral service in New Hampshire Conference. After some years of pronounced success he was called to the assistant editorship of the *Epworth Herald* in Chicago, and later was made associ-

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ate editor of *Zion's Herald*, and at the death of Doctor Parkhurst, he became editor. He filled this place with increasing success, but finally his health began to fail, and soon—all too soon—his promising career was ended by death. Had he lived, undoubtedly he would have become one of the greatest



DR. E. C. E. DORION

editors in Methodism. He died January 29, 1920, having lived only forty-seven years, twenty-two of which had been spent in ministerial work in the New Hampshire Conference.

G. M. Curl was appointed to Concord District in 1895,

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but only remained one year, giving it up to be pastor at Garden Street, Lawrence. Later he was appointed to Manchester District, and when, in 1903, there was a vacancy on Concord District, he was sent there. At the close of his term of service he was stationed at Claremont, where he entered heartily into the work. Having occasion to be in Concord, he went to a hotel to stay over night, and in the morning was found dead in his bed. His remains were laid away in the Claremont Cemetery.

Out of six received on trial in 1893, Joseph Simpson and I. C. Brown remain. This year L. D. Bragg came from the New England Conference and remained in faithful service until April, 1927, when he went to the better land.

Charles H. Farnsworth came from the Vermont Conference; after many years of good work he retired, his health gradually failed, and in 1926 he went to his reward.

Of those who entered on trial in 1894, only one remains in our ranks—T. E. Cramer; two of the others are dead, two went to other Conferences, one of whom, B. P. Judd, is a retired member in New Jersey; the other, W. A. Prosser, is a retired member of Pittsburgh Conference.

In this year work which seemed to promise good results was begun in northern New Hampshire among the camps and mills of the lumbermen. This work was under the auspices of the State W. C. T. U. and the patronage of certain generous individuals. A. E. Drury was the missionary.

The new Baker Memorial Church had been completed and was ready for dedication. Its cost was \$14,000.

Among the reports presented this year was one on Deaconess work, the first ever given having special reference to "the establishment of a Methodist Hospital in Boston in connection with the New England Deaconess Home and Training School."

1895. Conference met this year in the new Baker Memorial Church at Concord, presided over by Bishop Merrill. Seven were admitted on trial; of these, three are still in service, namely, J. R. Dinsmore, E. S. Tasker, and

THE CONFERENCE AS IT IS TO-DAY

H. C. Sawyer (now a supply); one withdrew and one transferred. Henry H. French, who had returned this year by transfer from the Minnesota Conference, withdrew to go to the Congregationalists.

The reports of the presiding elders showed that not only this year, but each year, church and parsonage property was constantly being kept in good repair; the newly organized Epworth League was making its way in the Conference as a force for the development of our young people; salaries of preachers were gradually being increased; membership was having a fair growth and the work of the Conference Seminary was in a prosperous condition. There was an increase of 435 members and probationers.

Bishop Fowler presided at the Conference of 1896, at Haverhill Street Church, Lawrence, Massachusetts. His great sermon on that Sunday—Easter—will never be forgotten by those who heard it. It presented a strong statement of the significance of Christ's resurrection. On Sunday afternoon the new Saint Paul's Church at Lawrence was dedicated. Addresses were made by Bishop Fowler and Dr. S. F. Upham. Among those received on trial that year was Edgar Blake, who began a career that led him into the episcopacy.

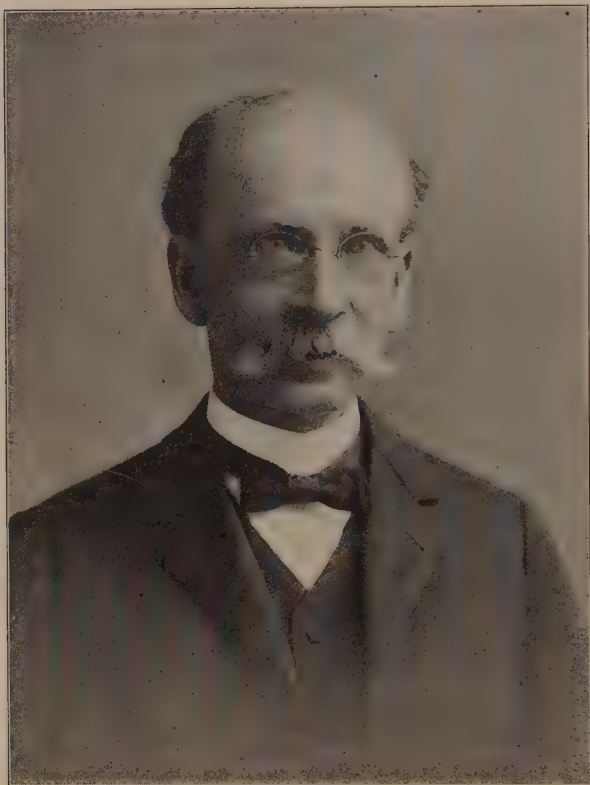
At the Conference of 1897 at Saint Paul's Church, Manchester, six were reported deceased, as follows: G. W. H. Clark, J. Morey Bean, W. E. Bennett, J. T. Davis, Sullivan Holman, and Otis S. Danforth—an unusually large number for one year.

J. M. Durrell resigned as president of the Conference Seminary and was appointed to the pastorate at Main Street, Nashua; he served here a few years, then went to Keene, where he remained until taken up to be made superintendent of Dover District. For a man of his quiet, studious and methodical habits, this was not a desirable work. After a brief term of service he became the agent for the Tilton Seminary, and president of the Board of Trustees. He remained here until one evening, on the street, he was

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stricken and died October 8, 1919, at the age of seventy-six, having been fifty years a member of the Conference.

In another part of this history there are given the name and



JESSE M. DURRELL

Pastor of many of our leading churches, and from 1891-95, President of the Conference Seminary. He died in 1919.

record of every preacher who has ever been a member of the New Hampshire Conference from the day it was set apart in 1829, and its first session in 1830. Some of these have been distinctly outstanding characters; of a portion special mention has been made, and of a small number pictures have been secured.

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The death roll with more than one hundred and ninety names records those who passed to "the nearer presence of God," in this one hundred years. They have "washed their robes and made them white in the blood of the Lamb," and have been given a welcome to "the land that is fairer than day." This is the line from the day of the going of Joseph Kellum, December 20, 1830, to the departure of Henry B. Copp, January 15, 1929.

Nearly ninety more remain with us in the flesh from the name at the top of the roll, to the latest addition to the brotherhood in the person of Ernest G. Thomas, who was admitted on trial last year.

What could these men have done, or what can the men of the present do, were it not for the presence, the prayers and the labors of that great body of men and women whom we call

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Had it not been for these persons, there would have been no material out of which to make the preacher. The preacher having been made by the call of God and the recognition of the church, he would have had no material to work upon except for the great class in the community that made the body whom we denominate the lay men and women.

Where there is *one* preacher there are anywhere from fifty to a thousand or more of the people.

The New Hampshire Conference has never had more than about 130 preachers at any time, and from 12,000 to 15,000 persons in the membership of the churches, with a constituency of at least as many more; these we speak of as the laity, of whom the church membership has about 45 per cent men and 55 per cent women.

Most of these were the ordinary everyday men and women of the community; faithful and devoted to God and the Church. The attendance at the prayer and class meetings was kept up mostly from this class. They paid their fair share

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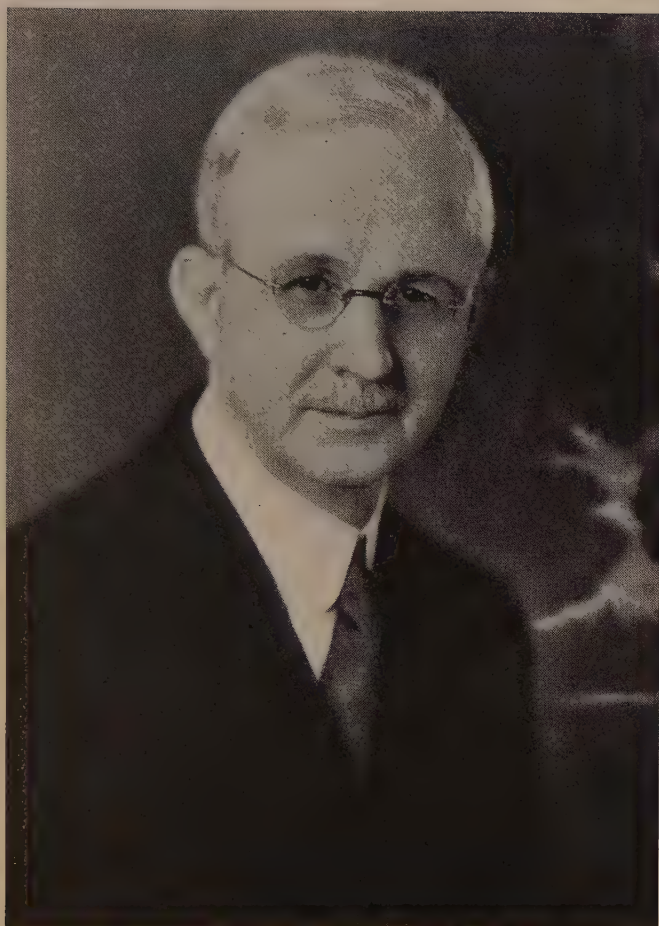
of "quarterage" for the "preacher's support." Most every church had a man or two, or a woman or three who had some of the qualities of leadership. They made their mark in one way or another in the community, and were regarded as representative persons in the church.

Once in a while one turned up as a Governor, a Judge, a leading man of business, a physician, a college president or professor, or any one of many other callings; or a woman missionary, of superior talent on the platform, or devoted service in the foreign field, a high-grade teacher, an authoress of fine gifts, a mother of very superior children, a leading character in great movements.

All these have representatives in the New Hampshire Conference. If you would know a partial list of them, read the names of lay delegates to the General Conferences from 1872.

If you would know the women, there is the list of preachers' wives—where was there ever more uncomplaining service rendered to the church than by the preachers' wives who sacrificed more than can be computed and saw to it that their children were educated better than they had been! See the women of the Ladies Aid Societies who toiled early and late to help pay the pittance (for such it was) to keep the pastor and the church going.

Their names may not be written in the pages of this history, but they will be in the Lamb's Book of Life. All that can be said here is to invoke blessings upon the memory of those who have gone, and the grace of patient usefulness upon those who are toiling on.



OUR BISHOP OF MODERN TIMES
EDGAR BLAKE

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IV

THE STORY OF THE CHURCHES

ALEXANDRIA

METHODISM was established in the south part of this village many years ago, but records do not show the exact date. A deed to property was given in 1821, which would seem to indicate that it may have been the time when they organized.

About 1857 the Methodists and Baptists united and called it the Union Church, alternating Methodist and Baptist preachers until 1898, when the Baptist Society was connected with Bristol. The Conference then appointed J. E. Sweet as pastor, and in 1900 Arthur Wadsworth was sent. The charge was left to be supplied during the years which followed until 1914, when G. J. Buckley was appointed and remained four years. From that time to the present it has been left to be supplied.

For eleven years (1928) the work has been supplied by A. H. Drury, a local preacher.

AMESBURY, MASSACHUSETTS

As early as the year 1830 there were Methodist people living in the town of Amesbury. They were probably members of the Methodist Episcopal Church of East Salisbury, which was organized at a much earlier date. The first Methodist class of which there is any record was formed in 1836, and John Grant Sargent of Fall River, Massachusetts, was the class leader; but private letters of that period seem to indicate that a class existed at Amesbury even before this.

The name of Amesbury appeared in the Conference Minutes for the first time in 1845. In that year the Amesbury Mission, Seabrook, and East Salisbury were one circuit.



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J. J. Cromack and S. S. Matthews were appointed to the circuit, Cromack being the preacher for Amesbury and Seabrook and Matthews for East Salisbury.

At the Conference of 1847, Isaac W. Huntley was appointed to Amesbury and was the first Methodist minister to reside in the town.

When the church was organized there were less than twenty members. In 1850 the membership had increased to fifty-two. This was considered sufficient justification for building a church, and with fine courage and faith the work was undertaken. The church building was erected on Pond Street, and was completed and dedicated during the pastorate of C. C. Burr, in the years 1850 and 1851.

On April 30, 1887, the Pond Street Church was burned. Although the perpetrators of the crime were never discovered the fire was believed to have been of incendiary origin.

Undaunted by the loss of their church, the official board at once made plans to build another house of worship in a better location. The present site was purchased, and on September 24, 1887, the cornerstone was laid. The new church was dedicated on April 26, 1888, and is prosperous at the present time.

ANTRIM

According to the early records Ezra Wardwell was the first Methodist who preached in town; this was in 1838. After him came Samuel Heath and John Jones. Moses Chase, preacher in charge at Henniker, sent out Miss Sarah Orne, a worker, who held a series of meetings at the North Branch. At the close of these meetings Mr. Chase organized a class of twenty-eight members, with Moses Stewart as leader. After a time this class became inactive and the meetings were discontinued.

About the year 1840, through the labors of Mr. Wardwell, a class was organized at Woodbury village, now South Antrim, and Solomon Page was appointed leader. In 1851 S. S. Dudley came and spent two years preaching in the

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church in the east part of the town, also in the three-story house at North Branch, and through his efforts the class at North Branch was reorganized and Harvey Stacey appointed leader. A class was also organized at the South Village, and Mr. Stacey was appointed leader of this class. Mr. Dudley has truly been called the father of the Methodist Church in these parts, for by his labors quite a number were brought together, and in 1852 these were organized into a church with at least fifty members.

During the winter of 1863 new interest was awakened. A building committee was appointed consisting of Harold Kelsey, Harvey Stacey, and Alvah Dodge. Mr. Dodge was not a member of the church but was a warm friend and member of the congregation. Funds were raised for the proposed building and on October 9, 1864, a new hall was opened, that with some improvements became the Methodist Church. Its dedication was attended with very happy exercises, including the sacraments of baptism and the Lord's Supper. James Thurston, presiding elder, preached the sermon, and Otis Cole was the young and efficient pastor. In 1884 a parsonage was built, and in 1897 a beautiful new church. Owing to lack of business, removals and deaths, they are now federated with the Presbyterians.

In 1870 the Antrim people first ventured to try camp-meeting life at Wilmot. The company consisted of two, Jacob F. Spaulding, the pastor, and A. A. Miller. Having no tent, they made their home with the Henniker people. In 1871 the number was doubled.

ASHLAND

When John Briggs, father of Hon. James F. Briggs, was living in Ashland, Methodist services were held there for a number of years, J. C. Cromack, Henry Hill, James G. Smith, and others officiating, but for a number of years there were no regular Methodist services held until June, 1896. Then, at the invitation of Daniel C. Hill, J. A. Bowler, who was stationed at Plymouth, began to hold services in the

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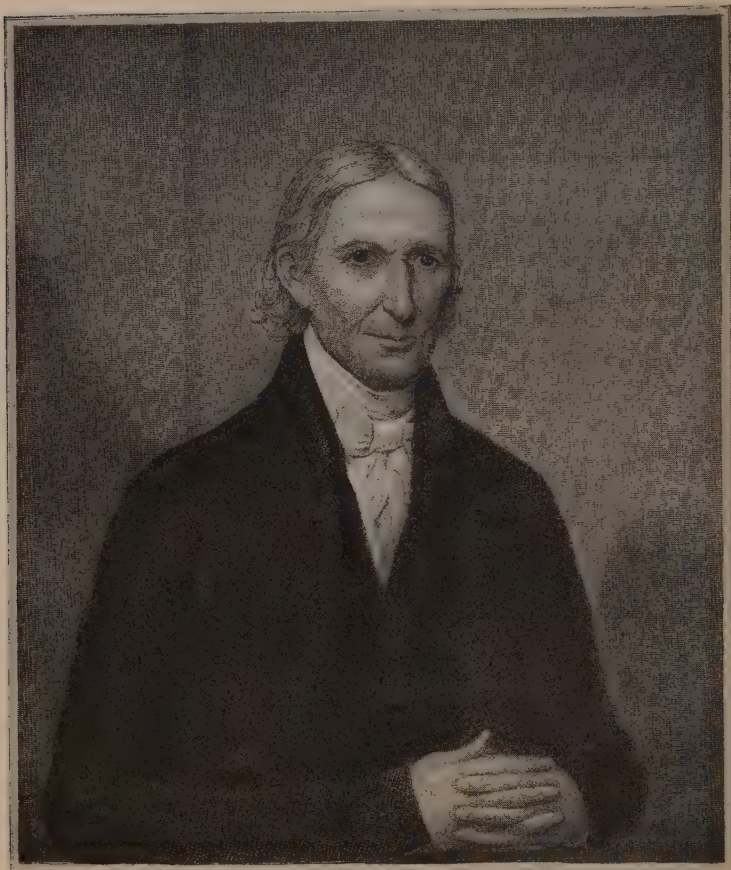
Town Hall on alternate Sabbaths, Mr. Hill paying all the expenses, including rental, of the hall.

In September, under the direction of the presiding elder, G. M. Curl, a society was regularly organized with six members in full connection and three probationers. The congregation numbered as high as one hundred and twenty-five. A Sunday school was formed with D. C. Hill as superintendent. A society was also formed of ladies and gentlemen who were friendly to the new organization, and proved a very helpful auxiliary, raising over \$200 during the first year of its existence, for the purpose of furnishing the new church building that was planned. From February, 1897, services were held every Sunday afternoon, and work was begun early in the spring upon the new church. Mr. Hill donated a lot of land upon which the building was erected, the entire cost, exclusive of furnishings, being about \$2,700. For a time it was a station. E. C. E. Dorion served this as his first charge; then again when he became pastor at Plymouth, which form of service continued after his removal. Now it is worked in connection with The Weirs.

AUBURN, CHESTER, SANDOWN, CANDIA

It was about 1795 when Methodism made its appearance in Sandown. The first Methodist sermon was preached at the home of widow Abigail Fitts, by George Pickering, one of the pioneers of that day. He was a Southerner by birth, tall and of commanding appearance, and was noted for his self-control, which he needed in some of the discussions with the opposition shown by the preachers of that day, who felt that those Methodist itinerants were interlopers who had no business here. At the town meeting of 1800 the town voted the Methodists should have the use of the church on week days. It was not long until the whole region named in the caption of this paragraph was inoculated with the virus of Methodism.

The first Methodist here was Moses Colby, who moved from Hawke in 1806. He and his children were stanch sup-



GEORGE PICKERING

Born 1769 in Maryland. Converted in Philadelphia. Sent to New England in 1792. At four different periods he was presiding elder on Boston district. "He was a man of marked character . . . a spirit of prayer burned upon the altar of his heart . . . a cheerful and self-sacrificing itinerant, an able and patient ruler, and successful in bringing many souls to Christ." At his death, in 1846, he was the oldest effective traveling preacher on the globe. He is referred to several times in the book.

porters of the Methodist cause. For years they held their membership at Hawke, Poplin, Sandown, or some of the surrounding places. It seems that it was not until 1859

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that a church was formed and a house built. It continued for some years, but was finally discontinued and no one was sent there. Later, a work began in the east part of the town which became a Methodist Society, and a neat and commodious chapel was built. The church at Candia Village, or the "Corner," as some called it, was sold, and the money given to help pay for the house in the east village, which is in use to the present time.

The first society of West Chester was incorporated September 14, 1836. This has long been known as Auburn. In 1832-1834 camp meetings were held in this immediate vicinity that awoke the people of all faiths and no faith.

As soon as the church was organized they gave thought to a house of worship, and July 20, 1837, one was completed and dedicated. The first preacher to be stationed here was Caleb Faile, in 1838, who did good service. He was a young man preparing for the work. After several years Satan came into the fold and stirred up trouble between two of the leading men in a controversy over a little piece of ground, so that for some years the church doors were closed.

A church was organized in Chester in 1851 by Elisha Adams, presiding elder, and Joseph M. Young was pastor. The same year the church was built on the road leading from Chester to Candia. It has continued through all the years, being a supply place, and most of the time connected with Auburn as an afternoon appointment.

BETHLEHEM

This is part of the territory of the Landaff Circuit. It is a place beautiful for situation with the White Mountains all about. For many years it has been one of the most attractive summer resorts of the State. Many people who were victims of hay fever found relief in coming here. The result was, many hotels and boarding houses were erected, and they are usually well filled.

The Methodist preacher was here long before hay-feverites, or summer visitors had scented this region. He had

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been here long enough to make a foothold for Methodism, and when the appointments were read in 1829 setting off New Hampshire and Vermont Conference this place was in the list. For a little time it stood alone, then for years it was Littleton and Bethlehem, then for a long time it was Whitefield and Bethlehem, and not until 1873 were they separated and Bethlehem was left by itself, and Whitefield and Carroll were put together.

In the early days they built a good sized, but very plain, church and it served them until about the beginning of the present century when they began to move for a new church. They built a very nice and commodious structure that has been a joy to them for nearly thirty years.

Many of the strong preachers of Methodism have preached in its pulpit.

BOW AND BOW MILLS

The Bow church has been here for many years. Its history goes far back. The older people have died, and many of the younger ones have moved away. All the services now held are by pastors from other towns. At this time Robert Fuller of St. James, Manchester, cares for it.

Bow Mills is a small settlement lying between Bow and Concord, and has been connected for some years with Baker Memorial Church, Concord, as an afternoon appointment.

BRISTOL

In 1813 the Methodists built their first chapel in town. It was a cheap building, and when first used had only a rough floor, and rough planks for seats. It was without any means of warming, except by the foot-stoves carried there by those who could afford the luxury, and in this condition it was used for about ten years.

Bristol was incorporated in 1819. The first town meeting was held in the schoolhouse, March 14, 1820, but the next meeting, July 20, was held in the Methodist meetinghouse, and the town continued to hold its meetings there until the

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present Town Hall was built. No compensation was paid the society as rental, but in 1830 the town appropriated \$100 for the repair of the building. The Methodists ceased to use it in 1839, when a new house of worship was built at a cost



This is the second church in Bristol, erected in 1839; the first was built in 1813. This remained until 1871 when they began a new one and dedicated it February 1, 1872. That was burned February 3, 1889. The present church was dedicated June 12, 1890.

of \$2,100. The deed for the land was given February 11, 1839, ground was broken in the early spring, and the church dedicated in September following. J. G. Dow preached the dedicatory sermon, and the chapel was dedicated free of debt. Holman Drew was the stationed preacher that year.

In April, 1869, A. E. Drew was stationed at Bristol. The parsonage was secured during this pastorate, and a remarkable revival made the years memorable. He began to agitate

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the subject of building a new edifice to cost about \$12,000. His plan was to take subscriptions to cover that amount, payable in five annual installments, and through his personal soliciting, soon reported that the stipulated subscription had been obtained. In April, 1870, the church voted to build. A committee was appointed and land purchased on North Main Street for \$2,125, and the old chapel was sold for \$1,300. In the spring of 1871 the work of building was commenced, and the corner stone laid May 9. G. W. Norris, the pastor, conducted the services. The new church was dedicated February 1, 1872, the sermon being preached by the Rev. Ira G. Bidwell, of the New England Conference. The church was a beautiful structure, an ornament to the place, but its cost had largely exceeded the original intentions and reached, with lot and furnishings, \$19,520. The society found itself with a debt on its hands; many of the subscriptions became worthless by reason of deaths, removals, and financial embarrassments; interest accumulated, and by January, 1876, this oppressive debt had reached \$12,000, while the unpaid pledges, considered good, amounted to less than \$3,000, thus leaving \$9,000 to be provided for.

At this time J. M. Durrell was pastor. He was so successful in his efforts that in the following April the church debt was declared to be wiped out.

Sunday morning, February 3, 1889, this fine church was destroyed by fire, and in a brief space of time all that remained of this beautiful structure was a smoking mass of ruins. It was voted to build a new church at a cost of about \$8,000. The entire cost amounted to \$11,000. The church was dedicated June 12, 1890, free of debt.

In 1891 the "Organ Society" had on deposit in the Bristol Savings Bank \$400, and with this as a nucleus, subscriptions were solicited for the purchase of a pipe organ. The slogan of this committee was, "No contract for an organ to be given until the money for the same is in hand." This was accomplished and a fine pipe organ was secured and dedicated without debt, the whole outlay being \$2,000.

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BROOKLINE

The first Methodist sermons to be preached in Brookline were by Father Moulton, of the New England Conference, in 1850, at the old Congregational meeting house on the hill. The early preaching services were so successful that Amos Merrill came as the first regular pastor in 1852. On March 12, 1852, The Methodist Church and Society were formally established.

The widespread revival of 1857 was an instrument for the instilling of faith into the congregation, so under the direction and inspiration of H. B. Copp, the present church building was erected. In 1872, under the pastorate of William E. Bennett, the church reached its highwater mark of membership. Decreasing population has hindered a continued growth in membership.

In 1907 the church was extensively repaired, with W. F. Whitney as pastor. A great service was held in 1909 to celebrate the fiftieth anniversary of the beginning of the society.

The church prides itself on being a training school for student pastors, and claims as its products some of the best men the New Hampshire Conference has produced.

CANAAN

In the year 1768 Samuel Meacham came into town and resided on Town Hill, coming here from Lebanon. He and his family were Wesleyan Methodists and some time later a Methodist class was formed by Samuel Meacham and wife, Caleb Seabury and wife, Captain Ezekiel Wells and his wife, who was a daughter of Samuel Meacham. This was the beginning of Methodism in Canaan.

Itinerant preachers visited Canaan at irregular intervals until about the year 1800, when Canaan became a part of Hanover Circuit, which embraced the towns of Canaan, Dorchester, Enfield, Springfield, and a part of Grantham, and it was only once in four weeks that preaching services were held here.

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In 1806 the New England Conference met in Canaan, Bishop Asbury presiding. It was arranged to hold a camp meeting on the shore of Hart Pond, in Robert Barber's woods near the Wells place. A large number of people were present at this Conference session. On Sunday, May 15, "I ordained," says Asbury, "eleven elders in the woods. At three o'clock I preached in the meetinghouse. It was a season of power."

The Conference report for the year 1809 contains the first mention of a preacher for Canaan, Ebenezer Blake, and the membership is reported as 155. This probably referred to the membership of a circuit comprising Canaan and Enfield. From this time on Canaan is recognized as a part of either Hanover or Bridgewater Circuit until 1814, when it is referred to as Canaan.

Following a great revival which occurred in 1825, the first church was built on the South Road where the roads intersect. This location was selected to accommodate the brethren from Enfield. It was dedicated free of debt January 1, 1826. Until this time they had worshiped in the old meetinghouse which they were allowed to occupy only once in four weeks, but now with a largely increased membership they needed meetings more frequently.

In 1841 G. W. H. Clark was appointed pastor and under his leadership during the following year a great revival occurred, and a large number were added to the church from the northern and eastern part of the town. This led to a desire for a new church to be located on the street to better accommodate the members of the congregation. This church, which is the one now occupied by the Methodist congregation on the street, was dedicated free of debt October 2, 1844. The church on the South Road was later sold and taken down.

The church at East Canaan was built by the citizens as a Union Church; different denominations had occupied it, but for years no church organization existed. In 1862 C. U. Dunning was sent here and he organized a Methodist church.

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This church had a pastor separate from Canaan Street until 1882, when it was united with the church at the street and has been served by the same pastor to the present time.

In 1859-1860, during the pastorate of Joshua Holman, the present parsonage on the street was purchased and repaired, and the debt upon it was paid. The house was repaired, a fireplace was built in the living room, and in 1910 a hot-air heater installed.

A number of preachers went out from the homes in Canaan, some as local preachers and some becoming members of the Annual Conference.

In 1818 Samuel Norris was licensed as a local preacher. He joined the Conference in 1830, served pastorates from 1830 to 1840, and was superannuated in 1840, which relation continued until his death in 1880.

The longest and most noteworthy pastorate has been that of C. W. Taylor, who served Canaan and Canaan Street continuously from 1909 to 1923, the time of his retirement.

CHICHESTER

The first seed was planted in 1819 by John Lord. No special progress was made for the next ten years, but it began in earnest again in 1829. This year Ezekiel Stickney preached half the time. For some years Chichester, with some of the surrounding towns, formed a circuit. Ten persons constituted the society at this time.

In 1830 Orlando Hinds was sent to Pembroke Circuit, to which Chichester then belonged. He came and remained to the close of his life which ended March 1, 1869. A great revival marked his first year, as a result of which sixty joined the church, which was now in reality just formed, for up to this time it had only been a class. The circuit was now composed of Loudon, Chichester, Pembroke, and Epsom.

In 1832 steps were taken to secure a church building; the work of securing funds continued, and on November

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23, 1833, it was dedicated, free of debt. George Storrs preached the sermon. The same church stands and is supplied quite regularly.

CLAREMONT

The earliest Methodist preaching in Claremont was in 1796 by the eccentric but faithful Lorenzo Dow, who was then but twenty years of age. The date of organization as a church was in 1801, for it was in that year that Claremont was included in the Hanover Circuit. The towns joined in the charge were Hanover (thirty miles north), Enfield, Canaan, Springfield, Grantham, and Unity. As an illustration of the financial condition of this circuit, note the following, from the first records of a Quarterly Meeting in Claremont, held May 7, 1801.

Total receipts in the circuit for the quarter were \$22.58, which were given as follows:

Hanover	\$1.00
Canaan	5.00
Enfield	1.00
Springfield	10.00
Grantham	2.25
Unity	.51
Claremont	2.82
Total	<u>\$22.58</u>

What these figures signify of self-sacrifice and devotion, none but God and those early preachers could realize. While coin was very scarce the people could say with Peter and John, "Silver and gold have we none, but such as we have, give we thee." They were abundant in their hospitality and gave as God had favored them.

The \$22.58 mentioned above was disbursed as follows:

John Brodhead, presiding elder..	\$1.41	(this was his claim for three months)
Martin Ruter, On the circuit....	2.00	(for three months)
Thomas Branch, On the circuit...	19.75	(for three months)

Why Thomas Branch received so much more we cannot tell, unless there were some little branches in the home, and an extra allowance was made for them, as was then the

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custom. It is hard to realize that the figures just quoted really represented the preacher's support, but such is the case.

In the year 1803 the work had so developed that two more preachers were assigned to the circuit. Among the receipts of this year was a gift of \$4 from Captain Webb, the British officer, who, himself a Methodist, did such valiant service for the new movement.

In 1804 the Conference was called the New England, and New Hampshire was made a district with John Brodhead as presiding elder. The circuit, which included Claremont, was called New Grantham, and had 176 members.

In 1809-1810 Martin Ruter was elder of the New Hampshire District and his eloquence and spiritual fervor so charmed the people that many from Claremont went on foot to Unity to hear him.

In 1826 plans were again set on foot for the erection of a church home. A lot on Sullivan Street, owned by Austin Tyler, was generously donated and thankfully received. Timber was collected and cash solicited, and the work of building commenced. No Methodist preacher being near enough at hand, a Congregational clergyman, Mr. Nye, kindly offered to serve the courageous workers. With uplifted hands this man of God invoked the divine blessing upon the workers and the work, and the first Methodist church of Claremont was in process of erection. This church, or chapel, was dedicated in December, 1829.

The first Annual Conference held in Claremont was begun June 21, 1843.

So prosperous had the society become that in 1852 plans were considered for a new church. Subscriptions were secured to the amount of \$2,484.50. The old chapel was sold for \$650 and the parsonage for \$1,191. With this fund a new lot was purchased and the work of building begun. The new church was dedicated January 25, 1853, by Bishop Osmon C. Baker: the "eloquent and witty"; Mark Trafton preaching in the evening. With this new house of worship

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Methodism prospered more than ever, until the church became the third largest in the Conference as regards membership.

In 1880 the present chapel was built by Mrs. Julia Eastman, in memory of her late husband, Hon. C. R. Eastman, who had been a very faithful and active member of the church.

In 1891 C. U. Dunning was sent here. During his very successful pastorate the church was remodeled, the steeple cut from its old building and moved out to its present foundation, a new bell placed in the belfry, new windows put in, choir removed from rear to right of pulpit, ceiling and walls frescoed, and many other improvements which are still enjoyed. The work still moves forward and they are now considering the question of a new situation and new church.

COLEBROOK AND EAST COLEBROOK

As early as 1816 Methodist preachers were here. Moses Potter preached occasionally in 1869 in the schoolhouse, and in 1870 a society was organized. At the Conference of 1871 J. H. Knott was sent here. The building of the church was largely due to his persevering work; he also built the parsonage. Truman Carter came in 1873 and remained three years, then D. J. Smith, of whom it is said, "His memory will linger long in the hearts of the people." In 1879 N. C. Alger came and stayed two years; A. F. Baker, in 1881, was here one and a half years when he lost his wife by death. L. W. Prescott filled out the year. In 1883, O. P. Wright, who did good work for two years. Claudius Byrne came in 1885 and remained three years. During this time the church was thoroughly repaired.

In the years 1907-1908 Guy Roberts was on the charge. It was during his pastorate that the church was renovated in such a manner that while the old frame remained, there was so much new about it in material and shape that the old would never be recognized. It was one of the most beauti-

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ful churches in northern New Hampshire, and many villages will have to go some to get ahead of it. Mr. Roberts was released from the work of preaching for more than half the year while he gave his attention wholly to the construction of the church, taking saw and hammer, going at it every day with the carpenters. He was the architect as well as the builder. To his earnest efforts all are greatly indebted.

About 1854 a Union Meetinghouse was built "out East," where any preacher of good standing in any denomination might preach. For twelve years the Free Will Baptists used it in connection with some of the Christian denominations; then it was used only at irregular intervals, and the house went sadly to decay. In 1875 the pew owners met and voted to repair it, and made an assessment for the purpose. Then for three years the Christian Church used it. After that came a Methodist, W. H. H. Collins, and in 1881 L. R. Danforth was sent and remained three years. September 25, 1883, a Methodist church was organized with ten members; to these thirty others were added. Then came G. A. Luce, who remained three years, leaving in 1887.

COLUMBIA AND EAST COLUMBIA

The town of Columbia was granted in 1770; called Cockburne Town, in honor of Sir John Cockburne, one of the grantees. In 1797 the Legislature called it South Columbia. The circuit riders were here earlier than 1835. Rough-and-ready, uncultured and unpolished, they won their way to many hearts who became followers of the Methodist faith. In 1850 there was an extensive revival of religion. The people felt the need of a house of worship, and under the labors of Pickens Boynton subscriptions were secured to insure the building of a church. Horatio F. Cone gave the ground for a site, and it was finished in 1851 and dedicated by Henry H. Hartwell.

About 1880 Methodism went to the east part of the town on the ruins of the old Christian church. The house now

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occupied was built by the Christian Church people in connection with the Methodists in 1850, each society to have its exclusive use on alternate Sabbaths, and when not occupied by one the other could have it that Sabbath also. The parsonage, that stood half way between East Colebrook and the East Columbia churches, was purchased in 1884 and paid for. The pastor who served these two churches lived there.

CONCORD—FIRST CHURCH

As early as 1816 occasional "lectures" were held in the east part of the town by Methodist ministers. Six years later the first class of eight members was formed on Stickney Hill by Jonathan Hooker and Ezekiel Stickney, who were the stationed preachers on the Pembroke Circuit. Another class was soon organized on the mountain, so called, on the east side of the river, consisting of about the same number. The preachers held their meeting mostly in schoolhouses and private dwellings, except when Quarterly Meetings were held, at which time the Town Hall or Courthouse was occupied.

The first legal society was incorporated in 1825, when the two classes in the extreme parts of the town were united. Sabbath meetings were still held in the schoolhouses and private dwellings until 1830, when Samuel Kelley was appointed preacher, and Concord became a separate station. The church consisted of less than twenty members, some of them living ten miles apart.

The next year Mr. Kelley was returned to Concord, and the year is memorable in the annals of the church, from the fact that the first Methodist meetinghouse was then built. It was on the site of the present First Methodist Church edifice. It was a humble structure, 54 x 42 feet, containing about sixty pews, and was dedicated December 1, 1831. The dedicatory sermon was preached by George Storrs, of Portsmouth.

During Mr. Hatch's administration a singing gallery was constructed between the two entrance doors on the west end

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CONCORD FIRST CHURCH

A house 42x54 feet. Dedicated December 1, 1831.
It stood on the same ground that is now in use.

of the church, giving four additional pews. At the same time a vestibule was constructed on the front of the church, eight feet wide and thirty feet long, and the vestry was enlarged. The membership at the end of the first ten years of the church's history was 160.

Things moved along with considerable prosperity until 1874, when about 100 members withdrew to organize a second Methodist church toward the south part of the city. This was keenly felt at the time, but they went courageously forward with their work. Fortunately, some of the people who had spent all their lives in the church and had a supply

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of means, stood by, and the burdens were greatly lightened. About this time a fine parsonage was built at the rear of the church. At a time when least expected fire took the church—July, 1915—and it was burned to the ground. After taking account of stock they decided to “arise and build,” and now they have a beautiful stone church, costing over \$20,000.

CONCORD—BAKER MEMORIAL CHURCH

This church was organized in 1874 by Theodore L. Flood, presiding elder of Concord District. More than one hundred members of the First Methodist Church were present and formed the new church. The name “Baker Memorial Methodist Episcopal Church” was taken in commemoration of Bishop Osmon C. Baker. Morris W. Prince was appointed preacher in charge, with Leon C. Field as assistant. This arrangement was of short duration. L. C. Field was soon appointed preacher in charge of the First Church, and M. W. Prince of Baker Memorial.

The first preaching service was held in Phenix Hall, November 1, 1874, and a Sunday school was organized at that time. A Ladies’ Benevolent Society was soon organized, which has continued to do excellent work in forwarding the interests of the society.

In December, 1874, a lot on the corner of Warren and State Streets was secured for a church site, and in January, 1876, a chapel on Green Street was offered by Theodore H. Ford, Esq., and all the services of the church were immediately transferred to that house. In the spring and summer of 1876 the society erected a chapel on a part of their lot. December 21, 1876, the chapel was dedicated, and B. K. Pierce, D.D., of Boston, preached the sermon. A Building Fund was organized in February, 1884.

During the pastorate of C. E. Hall, \$2,000 of the debt on the church property was paid, and during Doctor Parkhurst’s pastorate \$2,500 more was secured.

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A beautiful church was built in 1894, under the pastoral direction of G. M. Curl, at an expense of \$15,500, not including the lot or organ.

During the pastorate of R. H. Huse the entire plant was modernized by the addition of various rooms for Sunday school and social purposes, at a cost of \$30,000, all of which was provided for.

CONTOOCCOOK

It is difficult to tell just when the pioneer preacher first visited some of the places that are now being well cared for. This is one. Being in the midst of the same territory as Henniker, East Deering, Sanbornton and Concord, it must have been soon after the beginning of 1800 that the message of Methodism first reached this place.

It was not until 1870 that Contoocook appeared in the list of the appointments and Lewis Howard was the pastor. No data has been discovered as to the time of the building of the church, but the writer remembers that about 1892 or 1893, when C. W. Williams was supplying the charge, the church was thoroughly renovated and greatly improved. For years it was united with Webster. The work continues under good care at the present time.

DERRY AND ST. LUKES

It was about 1834 when the contagion of Methodism was found in this town, in the persons of a few men and women who had found, what one of the pioneers of Methodism in the South called "The Methodist's Blessing." They met in one another's homes and the contagion spread until it was quite an epidemic. J. G. Dow, Presiding Elder of the New Hampshire District, held a Quarterly meeting here on September 27, 1834, a few weeks after the first pastor, Philo Brownson, had been sent here by the Conference. He began his work with 15 members and at the next Conference reported 54. In seventy years, fifty-five preachers had served the church. During that period John W. Adams, in two

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different pastorates, one before the Civil War and another after, was there one tenth of that time.

In 1834 Londonderry and Windham were in a circuit with Derry. During the year they held their meetings in the "Birch School-house." The next year they decided to build a church. Land was given by Captain William Choate, and the house cost \$2,106.16. It was dedicated in 1836. The work prospered, and in a gracious revival over 60 were added to the church. Evidently the "word ran and was glorified," for over 200 persons in the bounds of the town were converted. This being a very strong Presbyterian community, for over one hundred years, it was not surprising that a large number joined that church, 96 persons in one day. In less than eight years this church, in this very strong Presbyterian atmosphere, had begun its history, built and paid for a neat house of worship and had nearly 200 members.

In 1843 the Millerite excitement caused much alarm, but they weathered the storm and were still alive. They kept faithfully at the work and in 1874 they raised the church twelve feet and put in a vestry, with an addition to the rear for a choir and organ.

Many years before, there was thought of a Methodist Church at the Depot (it was in 1871). A Sunday school was started there in the old brick schoolhouse. It began in a small way, then grew some, and all at once seemed to collapse. "Mother Blye," whom many a theologian of the seventies, in the School of Theology at Boston, will remember, came to the help of this little school, with a young boy, Charles Tilton, later a preacher, as the Superintendent and teacher. They saw it grow to a registration of 76. When the young Superintendent had to leave to prepare for the ministry there seemed no one willing to assume the place of leadership, so it closed its work.

William Ramsden was pastor in 1885-1887. By the third year of his pastorate there had grown up a strong Methodist element at the Depot part of the Village with a desire

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for a church there. A church was organized February 12, 1888, and called St. Luke's, at which time quite a number from the Derry Village and fourteen others were received into the new organization.

They soon built a church which was dedicated June 17, 1889. It cost \$4,000. The services were conducted by Dr. W. N. Brodbeck, of Boston, and Dr. I. N. McConnell, pastor of the Haverhill Street Church in Lawrence. Doctor McConnell was the father of Bishop McConnell.

In 1894-1895 the church was raised, vestries built and otherwise remodeled at a cost of \$2,000. In 1898 a fine parsonage was built. During the first fifteen years of its history, they had raised and paid for Home and Benevolent work over \$23,000.

After the organization of St. Luke's the church at Derry Village was supplied, mostly by students, but the signs of age were gathering about. One of the helpful families, for many years, was Rufus Tilton's. He had been a pastor in the early days, then when he needed to retire he came here to live and die. He sent a son into the ministry who is now a retired member of the New England Conference. The members of the family were very faithful in every way. Mrs. Mary Leach "stood by" with an open hand and heart when there were hardly any left to carry the burdens. When she ceased to work and live they closed the doors. But St. Luke's still carries on.

DOVER

Dover has the distinction of priority in the permanent settlements of New Hampshire. A company of English people established a colony at the locality known as Dover Point in 1623, only three years after the landing of the Pilgrims at Plymouth.

In 1819 the first Methodist meetings were held at a small village which then existed some two miles up the river from the present city proper, called the Upper Factory, where was a small manufacturing establishment.

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John Lord seems to have visited this locality and preached to the people, organizing a class, and subsequently a Sunday school. "Reformation" John Adams also visited and labored among these people, as did Mr. C. G. Chase, a local preacher of excellent reputation, who was for many years an influential and useful man in this church. Thomas Greenhalgh, a calico printer, employed at his art in the very beginning of the Cocheco Print Works, and an English local preacher, also labored with them.

Dover was erected into a distinct charge in 1823. Jotham Horton was appointed preacher. He must have been a young man, as he was admitted to the Conference in 1820, three years before. It proved a fortunate appointment. He preached alternately at the Upper Factory and in the old courthouse at the village.

As the work grew, it became evident that better accommodations were needed, and measures were taken in 1824 for the erection of a house of worship. A lot of land was procured of the heirs of the celebrated Major Richard Waldron. It was generously donated on condition that it should be used only and always for the sacred purpose to which it was devoted.

The church was not quite completed when Mr. Horton's term of service expired. John N. Maffitt was appointed his successor. His ministry, owing to his remarkable and peculiar eloquence, secured much attention to the services of the infant church, and his administration was popular and useful. The church was finished, and dedicated by Ephraim Wiley, of Boston, April 28, 1825. Mr. Maffitt remained in the pastorate two Conference years, when B. R. Hoyt was appointed to Dover and Somersworth, but confined his attention to Dover, and labored with great acceptance and success two years. At the beginning of his first year it was voted by the society to raise the pastor's salary by weekly subscriptions of the people.

Elijah Mason was appointed pastor in 1842 and remained two years. Just at this time there arose "no small stir"

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among the people on the question of instrumental music in the church. This resulted in a very bitter controversy, and was undoubtedly the real cause, if not the occasion, of the extensive secession which took place during Mr. Mason's second year, 1843. That the question of slavery in the church, and the policy of the church on that matter, as well as the "Second Advent" excitement, contributed their share in disaffection and alienation may be very true, yet it is evident that no division would have resulted but for the agitation on that fruitful source of difficulty, church music. As it was, some sixty members withdrew from the church. Many of them were persons of prominence and influence, and all had been esteemed as good and worthy brethren and sisters. The loss, of course, was a serious one, yet we find the pastor and class leaders at the next Quarterly Conference after the division, reporting an excellent state of feeling of union and zeal in the church, with prompt attendance upon the means of grace, and the financial affairs never in a better condition.

In April, 1865, the New Hampshire Annual Conference held its session in Dover Church, Bishop Ames presiding. The occasion was one of interest to the church and pleasure to the Conference. The principal event of the session was the shocking intelligence of the assassination of President Lincoln. The remarks of Bishop Ames, who was a personal friend of the President, were very touching and impressive, and were received with great satisfaction by preachers and people.

O. H. Scott came to the charge in 1875. His labors of two years embraced a period of great interest. There was a state of revival in the church most of the time and about one hundred were added to the church. This old church, which had served its purpose for fifty years, was not sufficient for the demands of the large and increasing congregation, but was given up with natural reluctance. The last service in it was on Sunday, August 1, 1875. The fine

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brick structure, erected in 1876, was dedicated in September by Bishop Foster. This church still stands among the best and most commodious in the Conference. Though over fifty years old it is a beautiful church and was never more prosperous than now. The Conference met there for the third time, in 1877, with Bishop Jesse T. Peck presiding. From that time to this they have had a fine array of preachers.

At the present time it has the largest church membership in the Conference, and the pastor, Leon C. Morse, is in his fifteenth year of service.

EAST DEERING

The church edifice in East Deering was built in 1830 at a cost of \$1,800. It was dedicated in October of the same year, and the sermon was preached by Samuel Kelley. The church was built by the people, and for the people, the entire cost being met by the sale of the pews. Nearly every respectable family in this part of the town purchased, and occupied one or more pews, and almost every Sabbath, for a period of twenty-five years, the church was crowded to the limit of its seating capacity. The pulpit was occupied during that time, on alternate Sabbaths, by Methodist and Free Baptist clergymen.

From 1855 to 1865 the church membership gradually diminished, and with it religious interest also. For five years only four members of the Methodist Church resided in town, and still less of the Baptist Church; but Sunday school was held for a few years, under various leaders, with an occasional preaching service. At this time the church was in need of extensive repairs, and the people determined to make all necessary changes and improvements. A thorough canvass of the town resulted in a subscription of \$1,000, which was gratifying to all concerned. The house was rededicated March 19, 1874. In the month of November commenced a series of revival meetings, which continued six weeks. These meetings resulted in the conversion

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of nearly forty persons, thirty-two of whom were baptized the following June by M. T. Cilley, presiding elder at that time. The occasion was peculiarly impressive and was one never to be forgotten. Preaching services continue here, though the number attending is very small.

EAST LEMPSTER AND SOUTH ACWORTH

These places can say, "Once I was young, now I am old." For nearly, if not quite forty years, the church at Acworth has been closed most of the time. The presiding elders of the former days used to go there once or twice a year, and the pastors occasionally in the summer.

East Lempster used to have a very fair company of people, but death has claimed many and the newcomers to the community are exceedingly rare. So here are a church and parsonage idle. Could not the old-fashioned circuit be put into use in some of these sections where one man could care for a half dozen or more churches, making use of week-days in some places?

EAST ROCHESTER

In 1853 H. H. Hartwell was pastor at Rochester village and came to East Rochester to hold services occasionally. From this time until the organization of the church the pastor at Rochester frequently held meetings at East Rochester. In 1867 the Methodist people residing here, although in the habit of attending preaching service at the Freewill Baptist church, felt desirous of enjoying that peculiar means of grace which has been so abundantly blessed of God to the good of Methodism—the class meeting. Accordingly, a class was organized and John Hall acted as leader most of the time until 1869, when A. D. Faunce moved into the place and became leader. About the year 1870 the Methodist people began to hold meetings by themselves, feeling that in so doing they could accomplish more for the glory of God. They were greatly blessed and the little company gradually increased.

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In April, 1872, A. A. Cleveland was appointed pastor. The church was organized with sixteen members. In November, 1872, special revival services were commenced. The work of God moved on with power until about one hundred souls were converted. The large prosperity and increase by numbers which this revival brought the young church, awakened the jealous opposition of its enemies, who finally succeeded, in February, 1873, in driving the church out of Washington Hall. The last service held in the hall was Sunday, February 16, 1873. One week later a subscription paper was drawn up and the official brethren present subscribed \$1,300 on the spot. For over three months the Sunday school was kept together as well as possible, and the meetings sustained at private houses, as there was no other place open to them. The work was pushed vigorously, so that the building was dedicated June 5, 1873.

The success has been varied during the years, governed much by the business of industrial plants.

Some years ago work was begun at North Rochester, where there is a manufactory. It is one of the communities where it is difficult to tie to any one "ism." The work is not specially encouraging, but gives a chance to sow seed with a prayer and hope that it may yield a harvest.

Arthur M. Shattuck, pastor at East Rochester, began holding services in the South Milton schoolhouse in July of 1907. In November, a hall was secured on the Lebanon (Maine) side of the river. Church organization was effected on February 21, 1909. In October of that year a lot was secured and a church building was begun. The first service was held in the new church February 6, 1910, and it was dedicated December 9, 1910, by Bishop John W. Hamilton. In the twenty-one years five pastors have served this small group. In these later years the work moves forward under the care of Roger E. Thompson.

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ENFIELD

Enfield is first recorded in the Conference Minutes of 1843, with Kimball Hadley as pastor. In 1847, and again in 1851-1852 it is referred to as Enfield Mission.

The first church was built in 1858. For a number of years Enfield was united with North Enfield, Enfield Center, and Springfield, sometimes Enfield Center and North Enfield. For many years the work has been splendidly cared for by W. S. Frye, who is a supply pastor.

EPPING

This town was originally a part of Exeter and was not set off and incorporated as a separate town until 1741. The first church (Congregational) was established in 1747, with Robert Cutler as pastor. The church has flourished until the present.

The next church to be organized was the Methodist, near the beginning of the nineteenth century. The first sermon was preached by Epaphras Kibby. In 1790 he was supplying a vacant Congregational pulpit in Kingston, as was sometimes done by Methodist ministers in those days. He made an evangelistic tour to Epping and Captain Jonathan Fogg invited him to hold services in his house, which stood near the present Town House. Mr. Fogg was a prominent citizen. Mr. Kibby appears to have been a young man at this time, and afterward became distinguished in New England Methodism. There was occasional preaching after this until 1804, when the interest in Methodist meetings had so largely increased, that it became necessary to have a house of worship and Captain Fogg proceeded to build a small chapel, which afterward was enlarged. When the society refused to occupy it as a house of worship it passed from their control. It was about this time that the first "Class" was formed. The names of the four or five persons who formed it would be of great interest to the present generation, but unfortunately they have been lost.

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From this small beginning sprang a church that has been a center of some degree of moral and religious influence now for one hundred and twenty-five years. Epping formed a part of a large circuit embracing several towns.

Epping, as a circuit, in 1826 reported as having 207 members, which, of course, included a large territory. In 1830 Epping (probably by itself) reported 69 members. In 1825 the first parsonage was built during the labors of Orlando Hinds. A new parsonage was secured in 1874.

Some of the ablest men of the Conference have been here from time to time, and for a town that has inherited a good number of foreigners to man their brickyards, most, if not all, of whom are Roman Catholics, they have done well.

EXETER

This town had its first settler, probably in 1638, but it was nearly two hundred years (1832) before Methodism was really planted here. Congregationalism was very strong from the early days and soon had two churches.

In 1798 Exeter appeared in the appointments with John Nichols as preacher in charge. The next year the name did not show up and Nichols was at Chesterfield. It was not seen again until 1832, when D. I. Robinson was pastor. There was a great revival in 1833. Samuel Hoyt was the preacher in 1834 and a church was built that soon reported 180 members. Mr. Hoyt was followed by W. H. Hatch in 1835; A. Metcalf, 1836; Jacob Sanborn, 1837-1838; E. D. Trickey, 1840-1841. In 1841-1842 the slavery discussions not only rent it in twain but caused its complete disruption, and it was practically dead until 1866-1867, when a company of Irish Methodists came to town. The leading spirits were Henry Little and his wife's sister, Jane Johnson. Little was in the baking business and was a pusher for things Methodistic. He soon began to stir around, and C. W. Miller, then a student at the Concord Biblical Institute, was secured. They hired a small hall over a store where they held services. At this time Henry B. Copp was stationed

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at Newmarket, then one of the strong churches of the Conference. He heard what the band of people in Exeter were trying to do and went and offered to help, and later felt so much interest that he asked the presiding elder, James Pike, to send him there, which he did. Mr. Copp was cordially received by the people. At that time there was a finely located Universalist church, whose congregation had died, that was for sale. Doctor Pike was greatly interested. A man by the name of Smith, a farmer, joined with the presiding elder in providing the money for the purchase and holding of the property until the pastor could secure what was necessary for the first payment. The same building is still in use, having been repaired at different times.

Some years previous to this there was a company of Wesleyan Methodists in the town, when a young man, son of a Methodist Episcopal preacher, who was for a time very uncertain whether he should be a lawyer or a minister, came to preach to these people. His name was James Monroe Buckley—a young man of many and varied gifts, who was destined to have a world-wide reputation as preacher, lecturer, orator, editor, ecclesiastical legislator, and leader. Just how long he remained with these people is not known, but the hall they occupied was soon filled and crowded with some of the most intellectual and high-minded people of the town.

Probably the man most responsible for getting him back to the church of his fathers was James Thurston, then the presiding elder of Dover District. He took him to the Quarterly Conference of the Newmarket church, where he was received into the church, given license as a local preacher, and recommended for admission to the New Hampshire Conference. The next session of the Conference was at Portsmouth in 1859. He was duly admitted and appointed to the church at Dover, then one of the best charges of the Conference. Doctor Buckley always felt a warm interest in the Exeter work and went there during the pastorate of Mr. Copp and lectured for their aid.

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There have been some fine revivals in this church, and always a high type of spiritual life. Its membership has never reached large numbers, but has kept the lump well seasoned with spiritual leaven.

FITZWILLIAM DEPOT AND RICHMOND

The first of these places is a small village on the railroad not very far from Keene. It was in the bounds of the Ashburnham Circuit. The business of the town is mostly that of the granite quarries that employ quite a force of men. The Methodists have been caring for the religious interests of the people for many years. They have a very neat Chapel, and also a comfortable parsonage. At present the work is largely cared for by students from the Boston School of Theology.

Richmond is a country place some miles away, which is an afternoon appointment served by the same preacher.

The early preacher of the Ashburnham Circuit kindled the religious fires over a large territory. This was one place. The fire may have burned low at times, but it burned; it did not go out. Here at Richmond there is a substantial brick church that has stood a great many years. For a long while it had not been occupied, but nearly forty years ago it was taken up by the pastor who then served Fitzwilliam Depot, and since that time the two places have worked together. In the later years it has been largely cared for by students from the Boston University School of Theology. No figures were reported in the statistics of the Conference for 1928.

FREMONT

The Poplin (Fremont) class, which probably included some members from Raymond, was organized by Epaphras Kibby in 1799. Until 1848 Raymond was a part of the Circuit called, sometimes, Poplin, sometimes Epping and Poplin, or Epping and Candia. At this time Raymond seemed to come to the front and stood alone so far as the

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other places on the circuit were concerned. In 1858 it appeared as Raymond and Fremont and continued to 1864, when it again went back to Raymond, thus back and forth until 1898, since which it has been Raymond and East Candia.

At the Conference of 1922 T. Ross Hicks, then superintendent of the Southern District, reported as follows:

"The district is strengthened by the addition of a church at Fremont. This was formerly a Union Congregational church, but had many Methodist traditions, and a goodly Methodist heritage. The society voted to become a Methodist Episcopal Church, and applied for admission to the New Hampshire Conference. Accordingly, a church of nearly thirty members has been organized, and the new organization promises much for the future."

In 1925 a new church was built at an expense of \$13,000. It is on modern lines, and being the only church in the town, will be the real religious center.

It may be proper to say here that the sale of two churches where our mission seems to have ceased helped to pay and furnish this one, the church at Kingston and the one at Atlantic Highlands, Portsmouth.

GILFORD

This town began its existence as a part of Gilmanton, which was granted in 1727 to twenty-four persons of the name of Gilman, and one hundred and fifty-one others. Gilford, named for an English town, was incorporated June 16, 1812. The first settlements were as far back as 1778.

The Baptists and Universalists seem to have pre-empted the ground, and held it with no interference from others until 1874.

At the New Hampshire Conference of this year Abraham R. Lunt was appointed here. So far as known there was not a Methodist in the village nor a dollar's worth of Methodist property. The old Universalist house, long unused and out of repair, was reopened. The minister preached

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and sang and the people came to hear. The church was soon repaired within and without and the work of improvement extended to the people, until a gracious revival of religion was experienced and many souls were converted. The church was organized in November, 1874, with three members. It has done good and blessed many, but never grew large. There was not the material for it.

For some years now its membership has been federated with the Baptists, part of the time having a Methodist preacher, and now a Free Will Baptist. Not every one has been satisfied, but it is the best thing to do. There is only place for one church in a community of this size.

GILMANTON

A class seems to have existed here as early as 1807 with thirty-nine members. It was probably connected with Loudon, as the work of revival seems to have begun on this side of the town. Among the first preachers to be heard were John Brodhead and Lewis Bates.

Gilmanton became a station in 1823 and Jacob Sanborn was the preacher. Up to this time they had worshiped in the Academy and in schoolhouses, but seriously felt the need for a place of their own. The matter was carefully discussed and on March 20, 1823, they became a legal society by incorporation. In the same year, on November 29, a meeting was called to see what steps could be taken to secure a church building, and to find the difference in cost between a brick and a wooden one. On December 20 they met to hear the report, and decided to build a brick church, and have it completed by October 1, 1827.

George Storrs came in 1828. He was a man with many strong points and a preacher of much power. He also had strong prejudices. It is said that he and the Congregational preacher, while they lived side by side and drew water from the same well, never spoke or even knew each other, and yet some declare "the former days were better than these."

In 1829 Gilmanton became part of Northfield Circuit,

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with George Storrs and Richard Newhall as preachers. There was a host of ups and downs during the next seventy years, that cannot be written here, but there was much of the human side at the front.

Some years ago it was necessary to close up entirely and sell the property.

GOFFSTOWN

In the year 1872 with the increasing population the needs of the people seemed to call for more church room, and quite an interest was manifested in this village in Methodist preaching. Consequently, the Annual Conference sent W. E. Bennett to preach at the Center, also to hold meetings in this part of the town. This he did with evident success, having good congregations and generous support, but at the end of the year he was called to another field of labor and the meetings became irregular and no definite action was taken in the interest of Methodism until 1884-1886, when Edward R. Perkins, pastor of the Center Church, again agitated the subject. His good judgment and broad mind saw a good opening for a church and the advance of Methodism in Goffstown, and under his influence a committee was appointed to call upon those interested and find how many would aid in supporting preaching. The report being favorable, at the next Annual Conference L. R. Danforth was sent to preach at Goffstown Center and Goffstown. Services were held in the Town Hall on Sunday afternoons. He proved to be the right man in the right place and improved the opportunity, and with the ready co-operation of kindred minds no time was lost in carrying forward the good work.

On Monday, October 24, 1887, the second Methodist Episcopal Church was organized, the meeting being held at the house of Joseph Whittemore. Notice was given in the course of time that the hall must be repaired. The official board then saw the necessity of procuring a permanent place of worship, and after several consultations a lot was

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purchased of Judge Samuel Upton, and work commenced March 26, 1889. The first service was held in the new church, without doors or windows, July 14, 1889, just one year, eight months, and sixteen days from the time of organization. In the fall of 1890 the house was completed, being dedicated November 11, 1890, under the direction of presiding elder, George W. Norris. The dedication sermon was preached in the evening by J. V. Armstrong, J. Benson Hamilton having addressed the people in the afternoon. These sermons had a very salutary effect upon those who heard and proved beneficial to the church. L. R. Danforth preached four years in Goffstown and received fifty-four persons into the church. H. E. Allen, the second pastor, preached four years and received eighteen persons. J. H. Vincent succeeded him and remained one year, leaving fifty-nine members at the close of his labors. In 1897 the membership numbered seventy-one.

This church has done a fine work through all the years that have followed.

GRANTHAM

Methodism had an existence in the town of Grantham in 1800. Its stewards were Isaac Newell, Ezra Buzwell, and Jacob Perkins. The meetings were held in private houses, schoolhouses, and when these would not accommodate they were held in barns. In 1826 the meetinghouse on Dunbar Hill and also one on the mountain were completed, and the dedicatory sermon was preached in the latter by J. W. Hardy. This house was occupied about twenty years, when the population so changed as to make it necessary to move the church to North Grantham in the year 1855, where a neat and commodious church was erected at a cost of \$1,200. The house on Dunbar Hill was occupied until 1860, when it was moved to the village, enlarged a little, and raised so as to make a town hall under it. This was now made a very pleasant, neat church, remaining as at the beginning a union church.

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This church of Grantham has an interesting record in that it is the mother church of nearly all the adjoining churches. For years Grantham was the head of a great circuit that extended north and west mostly, somewhat to the south and east also.

In the first hundred years they changed pastors fifty-seven times. That church occupied so long ago is doing duty in 1929. Of course it has been changed and made better looking. The past few years have seen a renewal of effort that has greatly interested the young people who, under the lead of N. D. Witham, have made it a hive of material and religious industry.

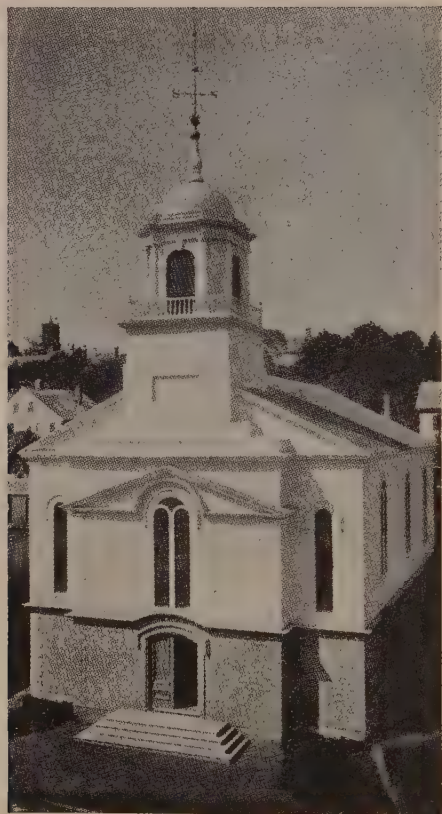
West Springfield has been connected with Grantham for many years, and provides a good company of interested people.

GRASMERE. (FORMERLY GOFFSTOWN CENTER.)

In 1841 a Miss Parker came here and began to preach in the Congregational Church. She gathered many hearers. It was decided in 1842 to organize a Methodist Church. Some dissatisfaction arose about the use of the church, whereupon Samuel Little and Captain Joseph Sargeant purchased the building, and the organization went forward. They were supplied by a local preacher for a year. Between regularly appointed pastors and supplies they went on. They secured a comfortable parsonage and for many years were joined with Goffstown Village. In these later years each church has been by itself, and Grasmere has been doing good work.

GREAT FALLS. (LATER SOMERSWORTH.)

The village of Great Falls dates back to 1821, when nearly its entire area lay in an unbroken wilderness. Spreading over the hillsides arose dense forests, while stretching along to the river was a sunken, desolate morass. At this time there were but two dwellings. One, located just in front of what was later the Railroad House, was the residence of Mr.



SOMERSWORTH CHURCH

The upper part of this church was built in 1828, one hundred years ago. In later times they raised it and built the vestries underneath. In 1853 they put in a fine pipe organ. The house is in good condition to this day.

Gershom Horne; the other was owned by the family of Andrew Ham. Mr. Horne and family were at that time chief proprietors of the village, and it was at his home, in 1817, that John Lord preached the first sermon ever preached by a Methodist in this place. He was at that time

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on Rochester Circuit, which included Dover, Great Falls, Berwick, and several other towns.

In the spring of 1827 Aaron D. Sargent came. His two years, while filled with arduous toil, brought great success. He was a man of practical mind and possessed of superior financial ability, and during his pastorate the people became better acquainted with the doctrines and usages of the Methodist Episcopal Church. Under the judicious leadership of Mr. Sargent, measures were soon taken for the erection of a neat and commodious building, and notwithstanding numerous obstacles, in September, 1828, their beautiful church was completed and consecrated to the worship of God by Stephen Martindale, of Boston. At the conclusion of Mr. Sargent's labors he reported a membership of eighty, filled with the spirit of peace and brotherly love.

At the Conference held in August, 1835, Eleazer Smith was stationed in the village and remained for two years. As the result of a revival during his first year, 94 were added to the church on probation. During the two years 50 were baptized and there was a net gain of 75 members. The Sunday school was in a prosperous condition with 235 members. A debt of \$1,000 was liquidated, and Mr. Smith left the church in vigorous condition.

At the Conference held in Newmarket in 1850, James Pike received this appointment. He was warmly welcomed by the people and entered vigorously upon his work. The congregations were large and attentive, the social meetings were spiritual and interesting. During the revival of this year many united with the church, bringing the membership to 376, a gain over the preceding year of 96. There was also an increase in the Sunday school of 25 and the handsome sum of \$150 was raised for missions. A debt, which had long been accumulating to the amount of \$600, through the financial tact and perseverance of Mr. Pike, was settled. Important repairs and improvements were also made on the parsonage and lot, the expenses of which were fully cancelled. The church during this year was filled, and

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in October Mr. Pike presented for consideration of the official board the subject of organizing a second church. It was resolved unanimously that the presiding elder be requested to appropriate from the Conference to this village \$100 a year and to appoint a second preacher, with the view of establishing a second church. Mr. Pike was reappointed in 1857 with Henry Hartt as assistant. Immediately on his return from Conference Mr. Pike waited upon the selectmen of Somersworth and solicited the favor of using the Town Hall for the meetings of the second church, which was organized and operations commenced. Mr. Pike left the charge greatly endeared to the society and respected by the people.

During the summer months of his first year Mr. Holman, prompted by an earnest desire for the moral welfare of the multitudes who attended no church on the Sabbath, preached in the grove in the rear of Mother Horne's house at six o'clock on Sunday evenings in addition to the regular service. The novelty of this drew large audiences of those upon whom the sounds of the gospel message seldom, if ever, fell, and much good resulted from the effort.

The years which followed were marked by a great influx of French Roman Catholics from Canada, who eventually drove out the Americans, taking their places in the mills. The old residents were forced to leave town and take up other means of support. Owing to this changing condition, the second, or Main Street, Church was finally discontinued in 1885, and the few remaining members united with High Street Church.

GREENLAND

In 1791 Jesse Lee was appointed presiding elder with twelve preachers and seven circuits under his charge. There is no record that Lee preached in Greenland, though he passed through to Portsmouth in 1793, and stopped to dine at Doctor March's.

History seems to indicate that the first Methodist preach-

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ing was by George Pickering, in 1808, in the month of August. The following July, 1809, a society was organized, consisting of forty members. This church has the record of keeping one pastor for eighteen years—Alfred Metcalf, who located in 1817 and moved to this town and preached there until 1835. The church building was erected in 1815. Up to this time they had worshiped in private houses. It was burned in November, 1836, and the present church was built in 1837.

From 1836 to 1839 J. H. Patterson, Samuel Prescott and E. D. Trickey were successively stationed in Greenland. During Mr. Trickey's pastorate the parsonage was built at a cost of \$700, and a camp meeting was held in Greenland.

January 9, 1869, a bell was purchased at a cost of \$675. This bell was offered for sale in 1869 by the Universalist Society in New Market. It was cast at the Revere Foundry in Boston about 1820, and was noted for the richness of its tone and volume of sound. J. W. Adams, the pastor, after consulting with some of the leading members of the society, went to New Market and obtained the refusal of the bell for thirty-six hours. He worked rapidly and with success. On January 26 he paid \$100 and the balance the day following. A few days later the bell was raised and hung in the belfry. When the church building was remodeled in 1872, the bell was moved to its new position.

John W. Adams was pastor again in 1891-1893. He preached a sermon on "And Josiah was minded to repair the house of God." An interest was started and in 1892 the church was again remodeled. This time a complete change was made in the appearance. A neat tower, with an entrance, was built on the corner; the old entry was enlarged and became the vestry; colored windows came in place of the clear glass, and the congregation was presented with a beautiful pipe organ costing \$1,500, the gift of Mrs. Sarah Ball, in memory of her husband, Captain George T. Ball.

Greenland is now federated with the Congregationalists of the town. The first pastor under the new arrangement

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was E. F. Newell, and at this writing there is a pastor from another denomination.

GROVETON

The present church was organized in June, 1867, by Warren G. Applebee. Before that time there had been preaching in the old schoolhouse in the village at different times. Among the Conference appointees to Stratford and Northumberland, between 1855 and 1867, are found the names of L. W. Prescott, Church Tabor, Chester Dingham, John H. Lord. The first Quarterly Conference for this charge met at Stratford June 9, 1867, L. D. Barrows, presiding elder. The first Quarterly Conference held in Groveton met at the old schoolhouse. The first board of trustees were elected by a Quarterly Conference, held January 14, 1868.

A building committee was elected in January, 1868, consisting of Benjamin H. Corning, William McIntire and Dr. Arthur Wright. The first work on the church building was done April 16, 1868. The frame was raised commencing April 29, and the roof finished May 16. The church was first used for a celebration on July 4. It was dedicated Friday, August 21, 1868, Dr. L. D. Barrows, presiding elder of Concord District, preaching the sermon. The tower at that time had not been completed. The steeple was built in November, 1872, by Captain Richardson, and a bell put in the belfry. The parsonage was built in 1873. The church was furnished inside by the ladies of Groveton, who also deserve great praise for their efforts. The cost of the edifice was about \$2,700, besides interest on money borrowed to complete it.

The pulp and paper mills have kept business in the town for years. From these the church has drawn some of its congregation. This has been the beginning place of many of the men who have gone later to larger churches. These men have left their impress here. The church has grown from a membership in 1824 of 18 probationers and 43 full

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members to 129 members in 1927. The church property is valued at \$15,000, and there is a very good parsonage.

Recent improvements in the church make it an up to date place for the training of the young people.

HAMPTON

In 1835 James Fuller, then at Lamprey River, New Market, came and preached on a December Saturday evening in the north schoolhouse, and on Sunday in the old meetinghouse which was then unoccupied. He was followed a little later by James H. Patterson. No one came until July of the next year, when Fuller again appeared, for a few months, then came once in two weeks. Local preachers came in the autumn and protracted meetings were held in which twenty were converted. That was really the beginning of the church in this place.

In 1837 the old church, formerly owned by the Christian society, was given to the Methodists for their use, by the owners. After necessary repairs, it was dedicated May 22. At this time the Sunday School was organized. At the next Conference, which met July 4, this place was joined in the circuit with Seabrook.

Mr. Brodhead gave his entire attention to this place, until his death at South New Market, April 7, 1838, so that he may be said to have been the first stationed preacher of Hampton. The next year they were joined with Greenland; in 1839 with Rye. Since 1840 they have been an independent station. In 1846 Charles H. Chase was pastor, when the parsonage was purchased. In 1848 a lot was bought and a neat church built at a cost of \$1,200. This structure continued in use without much change until 1881, when it was moved to its present location and rebuilt at a cost of \$3,100. In 1890 the congregation purchased the old pipe organ from the church at Greenland, and it served them well for years.

Under the present pastorate repairs have been made to both church and parsonage. An addition to the church

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gives a fine kitchen, a choir room, two Sunday-school rooms, and provides a place for a beautiful Tellars-Kent organ, the gift of Mrs. H. Mable Blake, in memory of her daughter, Laura Blake Cannon. A work started by R. E. Thompson at what is known as Hampton Beach, a summer resort within the town, has been fostered by the present pastor and has resulted in the building of a beautiful community church. Hampton Church has been united and harmonious. Its members are conservative but stable, lovers of right and truth. Their dependability has been a delight to every pastor.

HAVERHILL, MASSACHUSETTS

The story of Methodism in Haverhill, Massachusetts, covers a little more than a century. Its organic life is more brief. Apparently, the initial movement was made in the "West Parish" in 1806. Probably an itinerant came in from the adjoining town of Salem, New Hampshire, as Methodism had secured an early foothold there; but who it was that thus brought a Methodist message to the town is not known. It may have been Abraham D. Merrill, one of the forceful pioneers, but that cannot be affirmed.

It appears that the above opening at the "West Parish" was made possible by a combination of interests; Baptists and Universalists were with Methodists for the time being. How long the fraternal association continued is not recorded. It is noted that Methodism was not warmly welcomed and some discourtesy was shown its friends. This later incident is given: "In 1818 they [the Methodists] held a communion in which service they solicited the use of the communion vessels belonging to the Parish church, which was refused, but in their place substituted decanters and tumblers. The service was characterized by the regular sect as an encroachment on their rights and a profanation of the sacrament."

In August, 1851, a class meeting was held in the home of Joseph Fitts on Mill Street; four persons were present—

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Mr. and Mrs. Fitts, James Riley and M. N. Chase. A week later thirteen gathered for like service at the home of Mr. Riley. Growth continued and soon a Sunday-night prayer meeting was ventured with success. Early in 1852 a formal organization was essayed. William D. Cass, then at Salem, New Hampshire, was invited to preach Sunday, March 14. The services were held at Athenæum Hall, forty attending in the morning and seventy in the afternoon. All this proved to be preliminary.

In May of the same year James Pike was sent to the Haverhill Mission, and under his virile ministry the good work advanced steadily. On May 8 the First Methodist Church was organized. A Sunday school was opened with four officers and six teachers, Joseph Fitts, superintendent. In March, 1853, the use of the Town Hall was granted the growing flock. On March 3, 1853, the society was legally organized in conformity with the laws of the Commonwealth as The First Methodist Society of Haverhill, Massachusetts.

G. W. H. Clark was preacher in charge, 1853-1854. At the end of the first year he reported thirty-six conversions in the Sunday school and \$50 given for missions. During his pastorate the church was built. That building served Methodism nobly until 1906, when the property passed into the hands of the Pentecostal Society, who still worship there.

GRACE CHURCH

The story of this church dates from 1866. At that time Methodism had such real place and influence in the city, such a hold of the community life, that the demand for sittings in its house of worship became an embarrassment. Members had been giving up their own to meet the call for seats, and still could not meet the demand. Enlargement of the house was openly discussed, also its removal and the building of a more commodious one, or a new location to be taken for the purpose. Division in thought persisted; some thought prosperity already assured should be con-

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served, and deemed that more wise than a venture for larger burdens and risks. Eventually those having the larger vision ventured to follow it, and on the 19th of April, 1866, ten men of the First Church bought land on Winter Street with the thought and purpose of a new church. Later other adjoining land was secured. In February, 1870, steps were taken for the organization of a Second Church.

In April, 1870, Dr. L. D. Barrows was placed in charge of this new work by the New Hampshire Conference. At the home of Doctor Chase a Quarterly Conference was held April 16, and the next day Doctor Barrows began his public ministry in Haverhill, exhibiting great wisdom and strength. In May the trustees, with unanimity, determined to take immediate steps for building a church. The proposed expenditure was not to exceed \$30,000. By September the vision had so grown that the limitation was removed. The cornerstone was laid with due ceremony September 23; \$6,000 had been sought for the Organ Fund and \$6,350 had been pledged. With the enlarged plan the pledges were advanced to \$7,048.

In June the work of construction had so advanced as to induce the leaving of Music Hall for the new church, using the vestry for public worship, Sunday school, and all assemblies. Membership was then 118, with 38 probationers, the Sunday school having 25 officers and teachers and 250 scholars. In September construction was completed and the new house duly consecrated Saturday night, September 21. An organ concert was given, S. A. Dow, a member of the church, and Dr. J. H. Wilcox, of Boston, serving as organists. The organ, built by A. N. Johnson, is yet in service with undiminished excellence.

THE PEOPLE'S CHURCH

Some Methodist families were resident in Bradford, formerly a town separate from Haverhill but now the part of the city south of the Merrimac River. Early in 1882

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F. K. Stratton, then pastor of Grace Church, formed a class in Bradford, leading it himself for a time, then making J. H. Chard the leader. This earnest man cherished a desire to make his class the nucleus of a church. After discussion with others he wrote the presiding elder, J. H. Mansfield, of the New England Conference, submitting his thought of a church in Bradford. Doctor Mansfield came and held a Sunday afternoon service, September 8, 1889, C. R. Hanaford, of South Lawrence, assisting.

In 1891 the New England Conference made its first appointment to this church, C. H. Stackpole being sent and later continued unto a third year. These were years of prosperity. The work of construction was completed. The church was dedicated at the New Year 1892, Bishop Foster and Doctors Hamilton, Upham, and Mansfield sharing the service.

THE THIRD CHURCH

This was organized in 1893 in the interest of the Mount Washington community. Luther Silloway and Joseph A. Marshall were leaders in this movement. Membership in this Third Methodist Episcopal Church came from both First and Grace, being of families resident in that part of the city. At the time it seemed wise to begin this work. For the housing of Methodists a property on Washington Street was bought; the dwelling house was made into a parsonage and a chapel built on the lot with a pleasing entrance from a side street with purpose and expectancy of a church some day on Washington Street, the chapel to be part thereof. This property, thus improved, served the need of the enterprise until community changes caused an entire change of plans. In 1907 it was given up. Grace Church is now responsible for the Methodist work of Haverhill on the north side of the Merrimac River. It has continued as a high-grade church, commanding strong men for its pulpit and having in its membership a fine type of spiritual life.

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HAVERHILL, NEW HAMPSHIRE

Just when Methodism gained a foothold in Haverhill is not definitely known, although there was some kind of a society in existence in 1823, for in that year a sister from the Congregational Church of Haverhill was dismissed from that body because she attended the Methodist meetings, as is declared in a letter, a copy of which follows:

Whereas ———, who has been for several years a professed sister in this church, has for some time past gone out from us to join with the Methodists in belief and practice, which system, both doctrinal and practical, we consider unscriptural and dangerous to the prosperity of Zion; and whereas, the said ——— has made known her wish and determination to adhere to her present belief and practice, against repeated endeavors to reclaim her from the error of her way; *Resolved*, Therefore, that the church consider the said ———, just as she considers herself, no more of us. John 1st. Epistle 2. 19.

Church in session May 15, 1823. Voted by the church that this resolve be communicated to the said ——— by the Moderator as their final decision.

GRANT POWERS, Moderator of the Church.

The name of the town does not appear in any list of Conference circuits or stations until 1826, but there is no doubt it was included in the old Landaff circuit (which was organized as early as 1802); the church at Haverhill Corner was joined with other churches or societies forming a circuit, usually with more than one preacher in charge. It is quite evident that the Methodist preachers who first visited Haverhill were better accommodated with places of worship than was generally the case in new territory. Before their first church was built they occupied the courthouse.

The present brick church in Haverhill, occupied by the Congregationalists, was originally built by the Methodists, who dedicated it in 1828 in the presence of a large congregation, John N. Maffitt preaching the sermon. It was evidently too expensive an undertaking for this young society. Pathetic, practical and eloquent appeals failed to remove the debt, and despite every effort, in 1829 this splendid piece of property so finely located was transferred to the Congregational Society for the sum of \$3,000, and the people again

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had recourse to the courthouse for religious services until 1836, when their present church was constructed. The ground on which it stands was given by Governor Page and commands a fine view of the Connecticut valley and the green hills of Vermont. The property belonging to the society was added to in 1888, when a parsonage was purchased; this, however, was sold in 1924, as for some years Haverhill has been joined with East Haverhill. In 1887 Mrs. S. E. Locke made the society a present of a fine organ.

Governor Page was converted under the earnest preaching of Charles R. Harding during the "Great Revival" in 1831, when many were converted. He had signed to pay a Congregational minister a certain sum for a certain time. He said, "The Congregationalists have my money but the Methodists have my heart." He was a great help in carrying on the work, and bequeathed \$1,000 to the Methodist Society here, the interest of which should be used for the support of preaching.

Students from Newbury Seminary supplied Haverhill at various times. The church has furnished quite a number of ministers for the work and contributed many useful members to the churches abroad.

EAST HAVERHILL

It is probable that as early as 1802 there was preaching in this section by the Methodists. It may be of interest to some to know that Dr. Martin Ruter, when a child of twelve years, with his parents moved to Bradford, Vermont, where he attended school. He was converted the year before. In 1800 John Brodhead held the Quarterly Meeting in Vershire, Vermont, when young Martin, only fifteen, addressed an exhortation to the unconverted people with such power that many sought the Lord. After the service Mr. Brodhead said, "Martin, I want you to go with me," and, after gaining the consent of his parents, the young preacher in Methodism set out; he traveled the circuit with

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the presiding elder from the Connecticut River to the foot of the Green Mountains. At sixteen years of age he was received into the New York Conference, which then included New England, being the youngest person ever received. In 1803 he was on the Landaff Circuit.

A class was organized at East Haverhill in 1822-1823, and a society was incorporated under the State law in 1827. The first church was built on a site given by Isaac Pike, and the dedication services were held in February, 1834, Ebenezer Wells preaching the sermon. It was remodeled a number of times until destroyed by fire December 14, 1902. The parsonage was also soon in ruins. A new building was erected, of modern style and suited to modern needs, and dedicated in 1905. They also own a comfortable parsonage.

NORTH HAVERHILL

The oldest record of church membership to be found in this part of the country is that of 1836. In 1842 a camp meeting was held at Landaff, when C. D. Cahoon was presiding elder. There was a great revival which spread all over the country and many additions came to the church at North Haverhill. Up to that time there had been no house of worship, but meetings were held in the Congregational church at the Horse Meadow. As a result of the strength received from the revival they determined to build a church. Newhall Pike and James Glynn were appointed a building committee and the house was built in 1843 on the site of the present church. It was burned down in 1865, but rebuilt the following year. A year or two later a parsonage was built next to the church. For many years it had been practically the only church in that part of the town. J. W. Jackson, by his will, cleared the property of all encumbrance, also leaving the Society \$1,000 to perpetuate his annual contribution.

North Haverhill has, of course, suffered losses by death and removals, still it has exerted a wide influence in the

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place. Strong men have been in the pulpit as pastors, at least nine of whom were afterward presiding elders, namely, B. R. Hoyt, Reuben Dearborn, Newell Culver, C. R. Harding, John Currier, Silas Quimby, Elisha Adams, C. U. Dunning and M. T. Cilley.

HENNIKER

Methodism was first recognized by law in this State June 15, 1807. The first meeting held in this town, at which there was preaching, was at the house of Mr. Zadoc Duston. Zenos Adams, of Canada, was the preacher. At that time there were no Methodists in town. Mr. Duston was his first convert, his wife being a Free Will Baptist. Meetings were held mostly in the eastern part of the town, at Mr. Duston's house, and in the western part of Hopkinton. They were afterward held in the town's meeting house, but mostly in the schoolhouse on the south side of the river, until a meeting house was built.

Henniker, Deering and Unity were first included in a circuit for one minister, afterward Henniker and Deering, and in 1832 this town alone supported one. The first class formed in town consisted of the following persons: Zadok Duston, Elizabeth Duston, Epha Sawyer, Charlotte Tucker, William Brooks, Isaac Brooks, Gardner Brooks. These, together with Mr. and Mrs. Isaac Harriman and Mr. and Mrs. Joshua Colby, were among the very first members of this church. There is no record of the organization of the church, but as near as can be ascertained, it was formed about 1825.

In 1834 a very neat and comfortable house of worship was erected on the south side of the river. It was very plain, without a belfry, and without any ornamentation whatever. It cost about \$1,500. The pews were straight slips without any doors. The little plain pulpit stood in the north end, and quite small seats for the singers in the south end. The house seated about three hundred people, and was dedicated in September, 1834. For twenty years the

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church was quite prosperous. During that time it was probably the wealthiest church of the town, and a large number of the most substantial men and women were among the members. The church was always filled on the Sabbath.

In 1856 they sold this building, having purchased the brick church on the north side of the river, built by the Baptists. This neat and comfortable church has been the home of these people since that time. George Pickering was the second preacher, and Doctor Snelling the third. The names of all who preached for this church, while Henniker was a part of a circuit, cannot be found.

HILLSBORO BRIDGE AND CENTER

The first settlement of the town was in 1741, by a company of hardy pioneers from the vicinity of Boston. They brought with them "deep reverence for God and religious institutions." One of the first buildings, besides their log houses to live in, was "a framed meeting house for the worship of God." It was "on the road between the Bridge and Center villages."

The hostilities of the Indians became so bad that they abandoned the place in 1746. It was not until 1762 that the second attempt was made, and in 1769 that the first church was formally organized. This was a Congregational Church. About 1830 the Methodist itinerants began to wander about and preach in schoolhouses and in private dwellings. Soon the town voted to allow the Methodists to use the church four times a year, and after a time they were given permission to use it nine times.

In 1838 the Methodists had become strong enough at the bridge to erect a meetinghouse of their own. In 1859 the Congregational Church at the Center had become so weak that it was decided they could not maintain a service and suggested the Methodists take the work. They did, and soon had some good revival interest and many were saved. These people did not care to unite with the old church, and asked for a real Methodist house of worship. Accord-

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ingly, May 20, 1861, a Methodist organization was effected, and in 1863 a new church was dedicated.

From that time both churches went forward, until in the past years the Center is gradually giving way to be cared for by the few who remain. The church at the Bridge has been growing. The writer had his first bit of duty as a presiding elder with this church in 1891. A certain man had been appointed to this pastorate. They very positively refused to receive him and called for the presence of the elder to fix things up. No word he could say would cause them to change their minds. It was finally decided to change that pastor for another. It was done, and ever since that time they have been prospering. In a little time Thomas E. Cramer was sent there to begin what is proving to be his lifework, for he has chosen to remain in the Granite State.

The pastor at the two Hillsboro points has also the work at East Deering most of the time.

The church at the Bridge has the unique distinction of being the first Methodist church in the State, if not in all Methodism, to use the individual communion cups; this was in the latter part of 1894. Probably their very first use, in May of that year, was in a Baptist church in Rochester, New York, where G. F. Love was the pastor. Mr. Love was the brother of Mrs. T. E. Cramer, and Mr. Cramer was pastor of the Bridge at that time. The presiding elder was Oliver S. Baketel, and it was planned that at the time of his next visit they should be introduced, which was done. The favorable expressions were well-nigh universal. This is a bit of history that will be worth while a hundred years from now.

The Methodist element at the Center has largely died or moved away, so that only a small company meet for a service.

A fine water power at the Bridge gives a good chance for some mill and factory work that helps to keep people busy, thus giving material for the church to work upon.

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

HINSDALE

There is no doubt that Hinsdale being so near to Chesterfield it may have had some influence from the preaching of Philip Embury in 1772, and later of Jesse Lee in 1795, but of that there does not seem to be anything very definite.

The Methodist Episcopal Church in this place was organized in 1842 by Justin Spaulding, who was then pastor at Winchester and Richmond, and evidently was doing some work in this field. He began with six members. In 1843 Hinsdale appeared in the appointments as the third place on the above charge, and Franklin Furber was appointed pastor.

The first and present house of worship was built in 1876 at a cost of \$8,000. They met, between this time and 1843, a period of over thirty years, in at least four different Halls, and in the Universalist Church.

HUDSON

In 1839 Jared Perkins came to Hudson and preached in the old schoolhouse, a short distance north of the south meetinghouse. An interest was awakened, and many were desirous of having the regular service of the Methodist Episcopal Church established among them. The Conference of 1839 appointed Abraham Folsom. His energy and zeal and arduous labors were crowned with great success in the organization of a church which has endured for more than eighty years. A fund of \$1,200 was subscribed and collected for the purpose of building a house of worship. At a meeting of the society August 1, 1840, it was voted to build a church, 40 x 50 feet in size. Land was given by Mr. Abiather Winn and a plain, modest building was erected, which was dedicated December 2, 1840. Charles H. Chase was the pastor.

A few years later a parsonage was built near the southeast corner of the church at a cost of \$400. This location proved to be unpleasant and inconvenient. A lot was pro-

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cured on the north side of the highway adjoining the Congregational Church, and the parsonage was removed to that location. The exact date of the removal is not recorded, but was not far from 1848.

In 1869 the interior of the church was repaired and remodeled at an expense of about \$300.

The Nashua and Rochester railroad was constructed and went into operation in the fall of 1874. This railroad passed between the church and the highway, which made the location dangerous, and in November, 1877, the trustees voted to move the church to the north side of the highway near the parsonage, and on the same lot. It was raised and a vestry built beneath the old building, an addition was made on the north end, furnaces put in, and extensive improvements made. The total cost of removal and repairs was about \$1,500. The church was rededicated January 24, 1878.

On Sunday, August 3, 1879, immediately after the close of the service, the stable connected with the parsonage took fire, and parsonage and church were totally destroyed. The loss was a severe blow to the little devoted society, so suddenly left entirely destitute of any place of worship. Services were held temporarily in a small hall.

When the matter of building a new church was discussed, quite a difference of opinion was found to exist in regard to location. Some were strongly in favor of rebuilding on the old lot, while others were equally as firm that a new location be found. The matter was settled by the majority, in the selection of the site where the church now stands. The lot was purchased for \$500, and by April, 1880, arrangements were perfected for a new building, 40 x 70 feet, of brick and wood, two stories high with a tower and spire at the northeast corner—and the second Methodist Episcopal Church in Hudson was erected and finished during the summer and autumn. This was dedicated December 7, 1880. The land and building cost about \$5,000, and the last of the indebtedness was cancelled May 7, 1887.

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JEFFERSON

The church in Jefferson, as in many other places, has had to struggle through many and untold difficulties which are known only to our Father in heaven. Some things, however, are known of the early struggles of the church from the time when Elder John Smith, in 1820, came to town and preached to the people. From 1820 to 1860, when Truman Carter became the first pastor, the Methodist itinerants came occasionally to town and preached with varying success. But the seed was sown, and in due time it was destined to grow. When Mr. Carter came he found a weak and struggling band of loyal and faithful souls bound to hold on and build up the cause of Christ. During his ministry the church was greatly strengthened. The parsonage was erected. The services were held in different places during the early days of Mr. Carter's ministry. The church was built during the ministry of J. H. Knott. Mr. Knott was in the habit of leaving his mark on the church property wherever he was stationed during his long ministry.

KEENE

The city of Keene is near historic ground. It was at Chesterfield, only twelve miles from Keene, that Jesse Lee preached in New Hampshire and where in 1796 the first Methodist Church in the State was organized. The earliest accessible records show that in 1803 Keene was included with Chesterfield and eight other towns in Ashburnham Circuit, Daniel Ostrander being the Presiding Elder, and John Gove and Luther Bishop the preachers in charge. In 1804 the Ashburnham Circuit included the preachers in charge. In 1804 the Ashburnham Circuit included Ashburnham, Ringe, Marlboro, Keene, Winchester, Westmoreland, Chesterfield, Winchendon, Orange, Athol and Fitchburg. From 1824 to 1834 Keene was included in the Winchester Circuit. From 1834 to 1851 it was connected by turns with different towns, such as Chesterfield, Westmoreland, Marlow and Gilsum.

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In 1851 Keene became a station, and Jonathan Hall was appointed to the "Keene Mission." A church building, begun in this pastorate, was dedicated in the pastorate of Silas Quimby, in July, 1852, Bishop Baker preaching the sermon. The next year the building was enlarged and a vestry placed underneath. Rev. William Butler, then of Westfield, Massachusetts, but later founder of the Mission in India, preached at the reopening service, November 9, 1853.

In 1868 the frame church building was sold and removed, and the erection of the present structure was begun, under the leadership of Rev. Cadford M. Dinsmore. The cost, \$40,000, was greater than the people were able to pay, but the work was carried through to completion, and the house was dedicated November 23, 1869, Rev. J. A. M. Chapman, D.D., preaching the sermon. The debt at that time was \$30,000, and it remained a crushing burden for years. Heroic efforts toward payment of the debt were made during the pastorate of G. W. Norris and William Eakins, but it was about thirty years before the last of it was paid.

When the debt was finally paid and relief came, it was almost to be compared with the children of Israel in the wilderness, and their passage into the promised land. Then they began to look up. Having paid for their church they now had to make some repairs and improvements. They expended about \$4,000 and when it was done there was no debt, because there was a pastor who always gathers in before he pays out.

It continues one of the most delightful appointments in the Conference. One of the "boys" of this church gave himself to the ministry, and Dr. Perry H. Murdick has been pastor of some of the finest churches in the connection.

KINGSTON (EAST)

In 1841 East Kingston appeared. A. M. Osgood was pastor. In 1842-1843 James M. Young was pastor and in the latter year there were 115 members. In 1844 Kingston

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came back and East Kingston disappeared. Caleb Dustin was the preacher and they reached 118 members. In 1845 the membership dropped to 74. Thus they shuttled for some years. Kingston for many years had a good church and parsonage. Being a few miles from the railroad and there being but little chance for growth, it was decided, in 1923, to sell the property and put the money in the hands of the Conference.

They built a church in 1842 at East Kingston. By the time of the Civil War the work had so far dwindled that the church was closed for several years. In 1870 James M. Sanborn, feeling greatly grieved that the "house of the Lord laid waste," began to stir about to create a new interest. He would not let it rest, and as a result, after long effort, the old meeting-house was largely rebuilt and was formally opened September 28, 1891. Since then they have had a regular pastor part of the time, and of late years various young men from the Boston School of Theology have had a chance to practice on the people, to the great good of both parties. They still continue their work.

LACONIA—FIRST CHURCH

About the year 1830 a few faithful souls determined to establish a meeting under the auspices of the Methodist Episcopal Church. At that time Laconia was named Meredith Bridge and was connected in a circuit with Northfield, East Tilton (then Union Bridge), and Gilmanton. Between 1839 and 1860 there seems to have been, for reasons unknown, but little Methodist preaching.

In 1860 another effort was made to plant Methodism in Laconia. Gove's Hall was secured and regular Sunday services held in it until the "Great Fire," when the Hall was destroyed, leaving the little band of Methodists without a place in which to carry on their meetings. The court-house was rented and here they worshiped continuously until 1869, when they moved into their present quarters.

In the spring of 1868 George W. Norris was appointed

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to Laconia. During his pastorate the old Unitarian Church was offered for sale, and the Methodists purchased this for \$2,200. It was estimated that an additional \$1,000 would put the building in good repair and \$2,650 was raised.

March 21, 1869, the Methodists left the courthouse and took possession of their church edifice. On May 17 a deed of the property was secured and repairs begun. The building was remodeled, repaired, and shingled, the floor carpeted and the seats cushioned. August 1, 1869, the pews were rented and the Methodists "gave their wanderings o'er" and moved permanently into their own place of worship.

The church passed through a great trial in 1891 which caused a serious division. Many left the church and organized a new one. They have largely, if not fully, recovered from it and are enjoying much prosperity. Some improvements in church property were made during the six years of W. A. Loyne's pastorate, and in the five years of James Nelson Seaver the church was largely made new and much modernized. During the pastorate of Joseph Simpson a fine new parsonage was secured.

LACONIA—TRINITY CHURCH

The Methodist Episcopal Church of Lake Village (afterward called Lakeport and later incorporated with the organized city of Laconia) began its existence June 15, 1872. On this date, B. W. Chase, of the Methodist Church at Laconia, granted church letters to fifteen persons in order that they might be organized into a Methodist Episcopal Church at Lake Village. This organization continued with varying fortunes until March 7, 1877, when its last Quarterly Conference was held and the church ceased to be for a time. They were reorganized into a church March 31, 1881, by J. W. Adams, presiding elder.

The meetings of the Society were held in what had formerly been the Advent Chapel on Gold Street, until March 27, 1888, when the chapel was destroyed by fire. The

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people then determined "to arise and build." At the Quarterly Conference held March 15, 1889, the pastor, D. W. Downs, reported that a lot of land on which to build a church had been procured, and that nearly enough money to pay for same had been pledged. After more than two years of heroic struggle, a church building which is a credit to Methodism was completed and ready for occupancy. The first service in the new house of worship was held Sunday, May 24, 1891. From that time to the present they have been faithfully at work, part of the time standing alone and sometimes being the afternoon appointment for the First Church.

LANDAFF CIRCUIT

The history of Landaff Circuit dates its beginning in the year 1800. Methodist preaching was introduced into the town that year by John Langdon, a local preacher, at which time there was but one circuit in New Hampshire. The same year Joseph Crawford, then stationed on Vershire Circuit, Vermont, came to Landaff and preached occasionally. About that time Rosebrook Crawford also came into the place and preached.

During the year 1800 a church was formed and Elijah R. Sabin was appointed to Landaff as preacher in charge under John Brodhead, presiding elder. Sometime in this year Jesse Lee visited Landaff and preached, at which time he baptized two persons by immersion, refusing to immerse the third candidate who had been baptized in infancy. The first church was erected in 1802. Twelve members constituted the original church organized by John Brodhead, the presiding elder. Among the first members of this church were John Clark and wife, Eben Clark and wife, Jacob Clark and wife, Jacob Temple, Jacob Gross, Jacob Farris, Jacob B. Knight, and Phebe Bailey.

In 1802 came Martin Ruter, who, in subsequent time, figured largely in Methodist history as author, as well as preacher and teacher.

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LANDAFF CHURCH, BUILT IN 1840 ON SAME SPOT. BUILT IN 1923

A church edifice was erected in 1840 and dedicated November 5 of that year.

In 1923 a beautiful new church was built at an expense of about \$5,000, one of the former pastors, William Warren, preaching the dedication sermon and T. E. Cramer, the district superintendent, dedicating the church.

LAWRENCE, MASSACHUSETTS

At a Quarterly Conference held at Methuen, Massachusetts, for that station in the month of May, 1846, a request was made of the presiding elder, Elihu Scott, that a preacher be sent to Lawrence the ensuing year, provided it could be made a mission, as there were then few Methodist families in town.

Accordingly, at the ensuing Annual Conference, James L. Slason was stationed here with a missionary appropriation of \$125.

There being no public buildings suitable for worship,

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HAVERHILL STREET CHURCH
LAWRENCE, MASSACHUSETTS

Built eighty years ago, 1848, and remained in service until 1912, when it was sold to the United Presbyterian Church and a beautiful new church erected further along on the same street.

Charles Barnes opened his own private house, No. 5, on the Turnpike (now Broadway), for public worship. After a few months "Concert Hall" was secured, though unsuitable.

In 1847 L. D. Barrows was stationed here with a missionary appropriation of \$200. Twenty-three church members were reported. After four weeks in "Concert Hall" the services were removed to "Bridgeman's Hall" on Oak Street. The congregations now increased and measures

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were instituted to provide a more eligible and permanent place of worship. The pastor was appointed to solicit funds, and \$3,000 was soon secured as stock in the enterprise. The following persons were elected Trustees: John W. Marshall, Alva W. Bennett, Rufus C. Barber, Jonathan Russell, Alex Fife, James K. Barber, and J. W. Mathes. The following were appointed a building committee: G. N. Sinclair, Abid F. Whitney, R. C. Barber, Jacob McDuffie, and J. W. Wellman.

A building was erected on the lot at the corner of Haverhill and Hampshire Streets, and the basement finished. It was dedicated March 26, 1848, L. D. Barrows preaching the sermon from Revelation 22. 9—"Worship God."

Later on the church was rebuilt and a good parsonage added to the property. They remained here for about sixty years, when they began to consider the question of a new church in a new place.

The preachers during these years were: F. C. Rogers, five years; William Warren, five years. David B. Dow came from the presiding eldership in the Maine Conference in 1910. He was the last pastor of "Haverhill Street Church," for at the beginning of his second year it was "Central Church," and in addition to David B. Dow was the name of G. W. Farmer, who had been pastor of the Garden Street Church. This meant that these two churches had united their forces under a new name and planned to build a church in a new location.

E. S. Tasker was sent to the charge in the spring of 1912. A beautiful church was built on Haverhill Street opposite the "Common."

After a wise and successful pastorate, Donald H. Gerrish was transferred from the New England Conference and remained for ten years.

He was followed in 1926 by E. F. Miller, who had been a member of the Conference for several years, then transferred out, and now returned.

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GARDEN STREET

This church appeared in the Conference Minutes of 1853 as "Second Church." At that time Richard S. Rust was pastor of the First Church and Albert C. Manson of the Second. When we remember that no Methodist work was here until 1846 it shows that there has been a good growth and a forward-looking company of people.

They continued faithfully until the influx of the French Canadians, coming to work in the mills, made it difficult to keep the work up to their desired standard; then they considered the question of making two churches into one, which was done later.

Garden Street had a good deal of the evangelistic and missionary spirit. They early began a Sunday school on Bodwell Street and Mr. Seth Dawson was the superintendent for many years. In 1880 the church was organized and known as St. Mark's.

There have been many changes, but with all the difficulties of a great manufacturing center the church has kept on growing.

TRINITY

In 1873 this charge appeared in the list of appointments with C. W. Taylor as pastor. They had a neat chapel. Soon it was left to be supplied, and in 1880 it disappeared entirely.

OAKLAND

This is a missionary product of the Garden Street Church. A young people's work had been carried on for some time at a point in Methuen called "Cook's Corners," in which Miss Mary E. Cook had an important part. A very neat church was built and from that time it has been a useful center. It has also become the place for a growing Italian work with a pastor and 54 members.

ST. PAUL'S—LAWRENCE

For several years previous to 1885 there had been a mission Sunday school conducted by persons of different denominations in a chapel belonging to the Young Men's

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Christian Association of Lawrence, situated on Lake Street, in the Arlington section of the city.

In the early part of 1891 some of the members began to talk of the advisability of making it a denominational church, and as most of the members were of Methodist tendencies, that denomination was preferred. A meeting was called April 30 to consider the matter and it was unanimously voted to ask Presiding Elder Norris, of Dover District, to organize the society as a Methodist Episcopal Church. As they grew in numbers it became necessary to secure a new and real church home. They found a location one block away from the trolley line, which was very central for their people. They began to raise the money and soon had a fine building on the way, which, when completed, gave them a commodious church of two stories, with a furnace and pipe organ.

The following pastors have served that church since the time of dedication: Claudius Byrne, C. H. Farnsworth, W. S. Searle, William Woods, H. E. Allen, E. E. Reynolds, A. E. Draper, W. A. Loyne, F. J. Andrews, H. F. Quimby and F. P. Frye.

LEBANON

It is probable that the first sermon preached in organized Methodism in Lebanon was by Robert Williams, a local preacher, in the schoolhouse in the "Hardy Neighborhood" (then called "The Village"), in 1821. He formed a class of seven persons, which continued, and from which the present church sprang. Mr. Williams preached in the neighborhood for three years with good results. During the second summer he baptized Isaac Fitch and Eunice Edwards in the brook running through the Colonel Alden farm. These were probably the first baptisms by Methodists in Lebanon, and this service was witnessed by a large number of people.

The schoolhouse was soon too small to hold the people who came to hear the preaching; the groves were often

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resorted to as places of worship, and the first Quarterly Meeting was held in a new corn barn on the Fitch Loomer place.

Many Methodists of the early times had blessed memories of this same "Hardy Neighborhood," and at least seven of its residents became preachers of the gospel, namely, A. C. Hardy, George Noyes, Charles H. Lovejoy, and four sons of Robert Williams—a proud record for any neighborhood.

The first mention of Lebanon in the General Minutes is in 1825, when Lebanon was a part of Canaan Circuit. In 1828 or 1829 it was connected with Plainfield or Meriden Circuit. About this time a revival is reported, and Christopher Tone, the son of a Hessian soldier, who did not fancy having his services sold to the English for the purpose of putting down the rebellion of the colonies, and who for this reason deserted their ranks at the Battle of Bennington, was, with his wife, converted, and came to Lebanon to live. He was a man of great energy and perseverance, and was one of the leaders in building the present house of worship, for in 1832, Marlin Downer, Christopher Tone, and Isaac Fitch, seeing the need of a house of worship, took the entire responsibility upon themselves, bought the land, built the church, depending on the sale of the pews for their pay; and while rumor says it was not a financial bonanza for themselves, it did prove a good investment for the cause of Christ. A house of worship was completed in the spring of 1833, and dedicated by Rev. B. R. Hoyt.

The church edifice has been much increased in size. It contains a fine organ, largely the gift of the late Hon. A. M. Shaw, who was for many years a liberal supporter of this church. Preaching is supported by the voluntary contributions of the people, who contribute weekly as the Lord has prospered them, and all bills are cheerfully met.

In 1899 Edgar Blake, now Bishop Blake, came to Lebanon and remained four years. He was followed by Joseph Simpson, four years; Edward Hislop, E. A. Durham, O. H.

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OUR CHURCH AT LEBANON
Where the Conference of 1929 is to meet.

Martin, W. F. Preston, G. B. Van Buskirk, D. C. Babcock.

Frank P. Fletcher came in 1919, and during his pastorate nearly \$1,000 has been spent each year in improving the church property. In 1927 they made extensive repairs, which has put the church into fine condition for many years to come. It celebrated this work by asking the Con-

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ference of 1929 to hold its session here. That will be the first time since 1876. This church is unique in this, that one man has been leader of the church choir for sixty years and never had a "row"—Elbridge H. Thompson, now eighty-seven years old.



DANIEL WISE

Began his career in Lisbon, where he was given a license to preach and sent on his way to a great leadership of the young people of Methodism.

Daniel Wise, D.D., who became very prominent as an author and editor of Sunday School publications, was an Englishman, born in Portsmouth, England, January 10, 1813, and came to America in 1833. He wandered over New England and finally brought up in Lisbon, New Hamp-

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shire, where he taught school. He was licensed to preach, July 17, 1834, and then recommended to the traveling connection, May 20, 1837. He joined the New England Conference at its session at Lowell, Massachusetts, in 1840, and was appointed to Ipswich, where he remained two years. In 1842 he was second man at Saint Paul's Church, Lowell, and in 1842 was at Wesley Chapel, Springfield, Massachusetts.

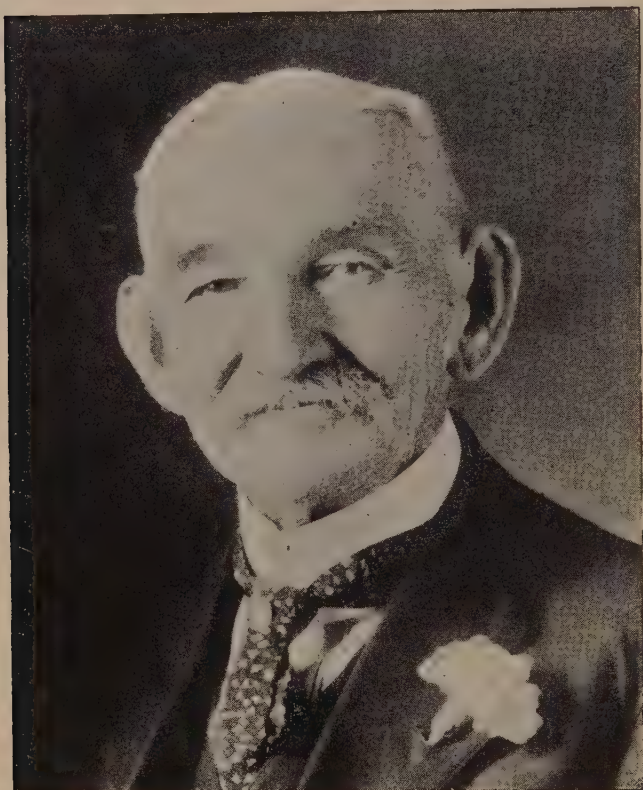
He located in 1844 and was readmitted by the New England Southern Conference in 1845 and sent to Nantucket. He continued in appointments in this Conference until 1852, when he was called to the editorship of *Zion's Herald*. In 1856 the General Conference elected him corresponding secretary of the Sunday School Union and Tract Society, and editor of Sunday School publications. Here he continued until 1872, when he retired to Englewood, New Jersey, and passed the remaining years of his life in that place, dying there, December 19, 1898. His remains are in the cemetery in that town.

This may not properly be considered as a part of New Hampshire Conference History, but when we remember that within our territory he taught school, was licensed to preach and recommended to the traveling connection, and went out to attain high position for himself in the church, we feel as if he had been one of our number.

LISBON

The Methodist church of Lisbon (or Concord, as it was then called) was organized in 1817, chiefly through the efforts of Ozias Savage and Moses Emery, on June 23; by an act of the House of Representatives, and by vote of the Senate the Methodist Episcopal Church of Lisbon was incorporated. The deed of land on which the members built their church was given by Bela and Ira Young, on March 28, 1818, and was acknowledged the same day before Moses Payton, justice of the peace.

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ELBRIDGE THOMPSON

A layman in the Lebanon Church. Has been leader of the choir for sixty years and never had a "row," and never had a salary for his service.

The old church stood a mile above the village, on the right side of the road. It was a square, flat-roofed structure, without paint inside or outside. There were pews along the walls on three sides of the church. In the center were free seats, and after some years a stove for heating in winter, with pipes going out through an opening in a window, as the house never had a chimney. Foot stoves and hot blocks of freestone were used for warmth. Services

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were held both morning and afternoon, people coming from surrounding towns, especially on Quarterly meeting days. The parsonage was just beyond Savageville. Among the singers were three sisters by the name of Hall, who were tall and erect, standing with heads thrown back when singing, giving out a big volume of sound, and Mr. Hamlin Rand once said, after listening to them, "I should think those Hall girls would sing their *bunnits* off." There were Sally and Ruby Titus—Mrs. Peter Sherman, who sang counter (so called), which was an octave higher than alto. Hers was considered a rare voice, even in those days. Laura Maria Young and Herald Kelsea and others, *many* others, without doubt, were in the choir. How or when they practiced one could hardly see, they were so scattered.

One of the first Conferences in the State was with this church in 1827, some of the sessions being held in the grove, known as Bartlett's Grove. This house was used for many years as a Town House and not taken down until a Town Hall was built in the village.

The present church was erected in 1842, one story in height, belfry much the present shape without the tall spire. There was a wide platform on the front, the width of the church, reached by five or six steps extending the whole width. A large door in the center opened into the vestibule about the width and depth as now, but not as high. The bell rope hung in this room. It was the custom for many years to toll the bell when a person died, the sexton announcing by the number of strokes first given, whether for man, woman, or child; then by succeeding strokes giving the age of the person. The bell was also rung at noon and at nine o'clock in the evening. This was before the days of whistles or town clocks. When the fall term of the high school was in session the bell was rung at nine in the morning and at 1 P. M. This was usually done by some young man, who helped to pay his tuition in this way.

In 1905 new seats were put in the church, and through the generosity of a friend, new window-casings and other

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finishings of oak, with fresh paint and paper, greatly improved the church. In 1915 it seemed necessary to again make quite extensive repairs, which were carried to a finish with the most creditable results.

LITTLETON

In 1800 Landaff appears in the Minutes as a circuit, but reckoned as belonging to Vermont instead of New Hampshire. The preacher sent this year was Elijah Sabin. Not knowing where to find his circuit, he had to go about making many inquiries as to what part of the world it was located in. When the Landaff Circuit was formed, Littleton was included in its bounds, and so its inhabitants were brought under Methodist influences. In 1802 the circuit reported 164 members, being included in the Vershire, Vermont District, of which John Brodhead was presiding elder. Two preachers traveled the circuit, Phineas Peck and Martin Ruter.

By 1820 there were 12 circuits in the New Hampshire District. In 1822, among the returns of churches, the Methodists are reported as having 69 members in Littleton.

In 1852 Dudley P. Leavitt was sent here, an able, scholarly man, who carried forward the work successfully. When Mr. Leavitt came here he was unmarried, but deeming it not good to be alone, he married into one of the stanch Methodist families of the old Landaff Circuit, and Miss Elvira Clarke came as Mrs. Leavitt to grace the Littleton parsonage. It is remembered that the first Sunday after his wedding day, when reading the hymn, he made a slight mistake in one line, thus: "I'll weep my wife [life] away"—to the infinite amusement of the good people.

The Conference of 1856 was held at Littleton. Bishop Osmon C. Baker, so long identified with New Hampshire Methodism, presided. Only once had its session been held so far north as this, that of Lancaster in 1849.

In 1860 Hugh Montgomery came into this town from Canada, afoot and alone, in search of work and a chance

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to labor for the Master. After a short time in the neighborhood he held a prayer meeting at Deacon Cobleigh's house. Much power was manifested and several young people were converted, and the religious life of others renewed. He was received into the church, felt the call of the ministry, and was granted a local preacher's license in June, 1861. He went to Newbury Seminary for three years and was received into the Conference in 1867, where he did some years of good service.

During the year 1868 a pipe organ, costing \$750, was placed in the church, the gallery was lowered at a cost of \$142, and a parsonage purchased on South Street for \$1,600. Alfred E. Drew was its first occupant.

Many men have wrought nobly and faithfully to build up this strong, successful church, which has grown from the feeble, struggling society of 1850, until to-day they have a church and property valued at \$20,000, a membership of 344, and 203 enrolled in Sunday school.

A young man came to Littleton from West Milan, where he had been converted in the revival meetings held by Willis Holmes, a man converted under the influence of Presiding Elder George Norris. This young man was a school teacher at the time in West Milan. He soon came into the Littleton church as an active worker. During the time between 1897 and 1903, the then Presiding Elder found him with a desire to be made a local preacher that he might go to Drew Theological Seminary and prepare for the ministry. The case was brought before the Quarterly Conference. The president of the Epworth League strongly opposed it, saying he never could be a preacher. In spite of this opposition he was unanimously voted a license. He went to Drew, pushed his way through, and soon had been received on trial in the Genesee Conference. His appointments were better at each move, and he was in time made Superintendent of the Olean district and remained there the full term, and at this writing is still among the workers. His name is Harry H. Witham.

Littleton may lay claim to being the birthplace of one of

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the strong men of Methodism. Nelson Ebenezer Cobleigh was born here November 24, 1814, and died in Atlanta, Georgia, February 1, 1874. It is not known how long he was in this vicinity, but he graduated from Wesleyan University in 1843, and joined the New England Conference in 1844. In 1853 he left the pastorate for a professorship in McKendree College, Illinois; with only a year here he went to a similar position in Lawrence University, Wisconsin, in 1854. In 1858 he was made president of McKendree College. He left this place in 1863 to become editor of Zion's Herald, from which he went in 1867 to be president of the East Tennessee Wesleyan University at Athens, Tennessee. In 1872 he was made editor of the Methodist Advocate at Atlanta, Georgia. Wherever he went he filled every station with honor.

LONDONDERRY

Londonderry is an old Presbyterian town. The early settlers from Londonderry in Ireland were Presbyterians. They planted here the church of their choice, and their descendants, to a very large extent, continue rooted and grounded in the faith of their fathers.

Various attempts were made to sustain Methodist preaching on the Sabbath at Jackson's Hall, but nothing was permanently accomplished. In the spring of 1854, there being some disaffection in the Presbyterian Church, it was deemed by a few an opportune moment for the establishing of Methodism in town. The best members of the church, and perhaps nearly all, were opposed to any movement, believing that there was not strength enough to sustain it, and that the set time to favor the Methodist portion of Zion had not yet come.

At the next Conference Henry Nutter was appointed to Londonderry. The work went on and soon a glorious revival was in progress. It is regarded by the oldest members as the most widespread and thorough work which ever occurred in the town, and by some as the most powerful

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revival they ever witnessed. The work commenced in the little neighborhood meetings held in different parts of the town; among the converts were many of the Sabbath School children. As the work advanced it was deemed advisable to open the Town Hall for evening services.

At an early day Mr. Nutter's attention was directed to the need of a house of worship; he accordingly entered, with his characteristic zeal, into the work of raising funds for the purpose of erecting such an edifice as the wants and prospects of the infant society demanded. He succeeded beyond his most sanguine expectations. Subscriptions sufficient to warrant the commencement of the building were speedily obtained, a lot was fixed upon and secured near the center of the town, in immediate proximity to the Town Hall and the Presbyterian church. The house went rapidly up, for the people had a mind to work, and before Mr. Nutter closed his two years of pastoral service he was permitted to see a chaste and convenient house for worship standing precisely where it ought to, filled with willing worshipers on the Sabbath, an adornment to the town and an honor to the church and society which had erected it. When the church was completed it was found there was a debt, due the workmen, of \$300. The trustees borrowed this sum from John P. Young, thus enabling the church to start on its mission without the embarrassment of any burden save such as it could easily carry. The house was dedicated March 5, 1856, and Elisha Adams preached the sermon on the occasion.

LYMAN

This was a part of the original Landaff Circuit and was touched by the early preachers. It is about ten miles to the eastward of Landaff Village. It has always been a scattered settlement. For a great many years there has been a church building here; there was never strength to make it a station, but it has been connected with some outside charge like Lisbon. For a number of years J. F. Olin, once

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a member of the Conference, and later a local preacher, lived here and he occupied the pulpit. The work has lived "at a poor dying rate."

MANCHESTER

As early as 1820 the Methodist itinerant was on this ground, and services were now and then held in the Town House at the Center, by one Reuben Peaslee, a local preacher living at Hampstead. Another local preacher by the name of John Haskell, a member of the Legislature, preached a few times. A few years later Orlando Hinds preached here part of the time, and was the first Methodist to administer the ordinance of baptism in the town. About 1827 he baptized Mrs. Edna Proctor and Miss Rhoda Hall by immersion.

In 1828 it was included in what was called Poplin Circuit, and embraced the towns of Poplin, Chester, Sandown, and Manchester. A great revival, in which eighty were converted, occurred in 1829 under the labors of John Brodhead and Caleb Lamb, the preachers on the circuit. Two young men then converted were afterward members of the New Hampshire Conference, namely, James M. Young and James McCaine. The latter died in 1839 and the former in 1884.

The first church was organized in 1839 with eighty members. A church building was commenced the same year at the Center and completed the next at a cost of \$1,800. This was the home for Methodists for ten years. By that time the works established about the Falls, and on the bank of the canal, had caused such a growth in the population there that many felt the need of a church in that part of the town. Hence on December 16, 1839, a new church was organized. They built a chapel on the corner of Hanover and Chestnut Streets, which was soon removed to the corner of Pine and Merrimac, and has since become the Christian church. In 1842 they built a church on Elm Street at a cost of \$16,000. The first pastor of this church was John Jones, who came in 1840. This new church was

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known as the Elm Street Church. The lower story was occupied by stores, while they occupied the second for church purposes.

In 1856 a third church was organized and occupied a hall up the street; this was known as the North Elm Street Church. It continued in existence until 1862, when it was united with the old church, and Bishop Baker named the new organization Saint Paul's, and James Monroe Buckley was appointed pastor. (Dr. Buckley later became editor of *The Christian Advocate*, and continued so from 1880 to 1912, a period of thirty-two years.)

In 1875 a society known as the Tabernacle was organized and held its services in Smythe's Hall. It continued six years, gradually growing weaker, and finally decided to give up and reunite with Saint Paul's to help build a new church.

A new society at the north end was organized in 1886 and called "The People's Church." W. A. Loyne, then city missionary in Portsmouth, was appointed pastor. They held meetings in the City Hall, Y. M. C. A. parlor, and the homes of the people. After a time they secured a lot on the corner of Pine and Penacook Streets, and built a chapel. Later the name was changed to Saint James' Church. During the pastorate of M. V. B. Knox, in 1891-1892, a fine new church was built, which is prosperous.

For some time it had been felt that the Center Church was no longer at the Center. The trend of population was away from it toward the city, and if they would reach the people they must go where they were. While J. W. Bean was pastor, 1885-1887, a piece of ground was bought on Valley Street and a house built, intended to be eventually a parsonage, but was then used for a chapel, services being held in the afternoon. When Claudius Byrne came the church was moved from the Center to a location next to the parsonage, raised, and a story built beneath it for vestry purposes, and the house finished for a parsonage. Here the membership remained until 1920, when, with the aid

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coming from the Centenary, they erected a splendid modern plant, where they minister to an increasing Protestant population.

In 1891 a little work was taken up at Massabesic Lake, where a chapel had been erected some time before, but was not connected with any denomination. They expressed a desire to become a Methodist Church, and in company with Claudius Byrne, who had frequently preached there, the presiding elder of the Manchester District organized them and they were attached to the First Church as an afternoon appointment. They did not grow much, and after a period of about twenty years the work was given up.

In 1888 Louis N. Beaudrey, a French missionary, began work in Manchester. In 1889 Thomas A. Dorion was appointed pastor, and continued to the time of his death, March 30, 1900. During this time an excellent work was done for the French people. Many were converted who later moved to other places. The work continued under his successor, Emile J. Palisoul, for many years, when Bishop Blake took him to France. After his return he took up the work again.

In the early part of 1895 a mission work began on the west side. Services were held for a time in the G. A. R. Hall, and later in a hall built and owned by Dr. Loxton, where a good congregation was gathered on Sunday afternoons. In October of that year a church was organized with sixteen members and four probationers and was called Trinity Church. By the next Conference there were 39 members, a congregation of about 150, and a Sunday school of 60. The work has gone on. The next year they purchased a deserted schoolhouse on School Street and repaired it so as to make a very desirable place of worship; and there they have continued to this day.

MARLBORO

The first enrollment of Methodist converts was made by Philip Wager in 1796, after a searching sermon from Luke

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13.7, "Behold these three years I come seeking fruit on this fig tree and find none; cut it down, why cumbereth it the earth?" At once a class was formed of seven members—Mehitable Metcalf, Mehitable Metcalf, 2nd; Lucy Emerson, Josiah Newell, Coley Smith, Nathaniel Metcalf, and William Comstock. J. Colburn was appointed class leader and Methodism was fairly started in Marlboro.

Alfred Metcalf joined the Conference in 1803 and was a bold defender of the faith, and a zealous promoter of revivals. His brother Nathaniel, one of the seven original members, entered the ranks of local preachers in 1808. With the spirit of revival in the church multitudes of souls were converted.

From 1826 to 1842 the records of Marlboro are incomplete. The ten years following (1843-1853) were trying times for the whole denomination. The great national injustice of African slavery had overshadowed the country and humiliated the church. In 1844 the Methodist Episcopal Church lost half a million members, who went over to the slave power. Marlboro Church suffered with others.

A few years later the Baptists disbanded, leaving their house of worship in Marlboro empty. In 1856, through the wise management of T. L. Fowler, this property was purchased and transferred to the trustees, and became the home of the Methodist society.

During the pastorate of Noble Fiske in 1876-1878 many useful members were received into the church as the fruit of a great revival.

The years between 1883 and 1893 were marked by great advancement. The old church completely disappeared in the new edifice, which was transformed into a structure of beauty and convenience, within and without.

The Centennial Celebration of the introduction of Methodism into Marlboro was held November 14-15, 1893, when the new bell, given by Louisa Tilden, was rung for the first time, calling the people together. Irad Taggart preached an appropriate sermon.

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Among the preachers who have served the church since the events referred to are: D. J. Smith, William Thompson, Claudius Byrne, A. W. Frye, P. H. Shadduck, William Weston, who served here and West Swanzey for twelve years, and, (1926) W. R. Pierce. In 1927 it became part of a Federation with the Congregationalists and the Universalists served by Herbert J. Foote.

MARLOW

The first Methodist preacher here was a Mr. Marshall, who preached two or three times, which is all that is remembered of him, the date of his labors being lost. In 1809 three societies—Congregationalist, Baptist and Universalist—appointed a committee to hire a preacher for the town. They agreed in securing the services of Paul Dustin, a Methodist local preacher of fair talent and excellent spirit, who won the respect and attention of the people. His labors were followed by something of a revival, the fruits of which were gathered into a class, and became the nucleus of a Methodist society. Among its first members were Francis Brown, Amos Gale and wife, Cyrus Comstock and wife, Mrs. Giffin, Samuel Rice, and probably some others. Francis Brown became the first class leader. Mr. Dustin, who was in feeble health, bought a small house in the western part of the town, from which he passed on to his reward. How much the church here is indebted to him for its existence and prosperity cannot be fully known until the books in heaven are opened.

The next preacher was Dexter Bates, in 1812-1813. He was both physically and spiritually a strong man, full of zeal and energy. The society prospered under his labors and a number were added to the church. In 1814 Marlow was included in the Grantham Circuit, New England Conference, Eleazer Wells, presiding elder and Warren Banister, preacher in charge, who, in making the rounds of his circuit, probably preached here once in four weeks. He reported 256 members. He was followed in 1815 by Caleb

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Dustin and James Farnum. In 1816 Erastus Otis was preacher. Under his labors the membership increased to 396. In 1818 Amasa Taylor had charge of the circuit; a number of faithful members were added to the church. He reported a decrease in membership of 112, the result probably of taking off a part of this to form a new circuit. In 1819 he was followed by Zenos Adams and Lawrence Walker. In 1820 John Lord took up the work and carried it forward with good results. Sixty-one members were added under his labors. In 1822 he was followed by Phineas Ball and Silas Frink.

In 1823 Wilbur Fisk was appointed presiding elder, and such was his intelligence and spiritual power that his ministrations as he came round to hold the Quarterly meetings, often proved seasons of refreshing from the presence of the Lord. At that time A. D. Merrill and Justin Spaulding were appointed preachers in charge. Merrill is remembered as a man of great faith and spiritual power. He was then a beautiful singer and an earnest and successful worker, while Spaulding was a strong, well-educated man, who for a few years was missionary to South America. In 1824 Joel Steel and George Putnam cultivated this field. Steel was a man of large frame, good intellect, and a very acceptable preacher, while Putnam was a man of good sense and quite talented, but somewhat eccentric. In 1825 Joel Steel was returned and Amos Houghton was appointed his associate, but his health proved insufficient and he was obliged to drop out of the ranks. In 1826 Leonard Frost began his successful work. Marlow was favored with the greatest revival that it ever enjoyed. He remained through 1827 and reported 360 members. In 1828 three preachers were sent here—Joshua A. Scarrett, Benjamin C. Eastman, and George Barkley. There followed then for a few years Eleazer Jordan, Roswell Putnam, Denis Wells, W. Stannard, Elisha Scott, and Zeb Twitchell. Three hundred and twenty members were reported.

In 1832 Marlow was connected with the Winchester

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District, J. W. Hardy, presiding elder, and H. J. Wolsey and J. L. Smith, preachers. In 1833 came N. Ladd and James Smith; they were returned in 1834. In 1835 we find J. Allen and John Jones; Allen preached but one Sabbath, but Jones, a young man of rising talent, took the charge and went on with the work. In 1836 the preachers were H. Johnson and L. D. Barrows. Johnson was a man of fair abilities and well received, but Barrows was regarded as a young man of more than ordinary talent, and began to manifest thus early in his work those traits of character that gave him such a powerful influence in New Hampshire Methodism in later years. He was followed in 1837 by Caleb Dustin and Nathan Howard; 1838, J. L. Smith; 1839, L. H. Gordon and E. G. Perham; 1840, L. H. Gordon.

There was a great revival in 1841 under the labors of Henry Nutter. Rufus Tilton was pastor in 1843. It was during his stay that the church was moved from Marlow hill to Marlow plain. As the population began to center largely at the plain, it was thought that the best interests of the society demanded that their house of worship should be moved. Having so decided they went to work in a businesslike way to bring about the desired object and gave the job to P. T. Fox, who, with characteristic energy and hard work, soon accomplished the task. Though the movement naturally met with strong opposition from some of the people on the hill, the wisdom of the change has been amply proved by the events that have followed.

Marlow being an inland town away from all railroads, it did not grow very much. Indeed the trend, specially on the part of the young people, was away from the town. But through all the years, even to the present, they have kept an open church door and the altar fires burning.

It was in this town that Osmon C. Baker was born in 1812. After a fine career as pastor, presiding elder and professor he was elected a bishop of the Methodist Episcopal Church.

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MERRIMACPORT, MASSACHUSETTS

About 1840 there was Methodist preaching in this village. Jacob Gove, a local preacher who was in business here, preached in the hall of a building which was later occupied by the primary school. Warren Weymouth also preached here occasionally.

The Baptists erected a church and for several years held the ground completely, until early in 1874, a number of citizens and a few Methodists, who resided here, met to consider the establishing of another church.

C. M. Dinsmore, a well-known member of New Hampshire Conference, was secured. A good congregation was gathered and soon a Sunday school of fifty members was organized. The following spring a class was organized which met at the residence of Mr. C. E. Rowell. The attendance increased and soon they held services in Citizens' Hall. Mr. Dinsmore found it (as he expressed it) "rather a difficult matter to make bricks without straw," but with great effort succeeded in gathering enough to organize a small church. The Methodist Society was organized in 1875 by L. D. Barrows, presiding elder. Mr. Dinsmore remained until the spring of 1878.

In the spring of 1887 they were greatly discouraged and almost in despair. William Love, of Boston University, was sent and remained two years. A good degree of religious interest was awakened, a number uniting with the church. New courage took hold of the people and they began to consider the erection of a house of worship, feeling that the hall was not a satisfactory place. Encouraged by their pastor, they resolved to build a church. A lot was purchased and ground broken about the middle of August, 1888. November the fifth work was commenced on the church and the structure was erected and plastered before the close of the month. It was completed the first of February, 1889, and on February 20 was dedicated, D. C. Knowles preaching the sermon.

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H. B. Copp became pastor in the spring of 1890. During his second year several members were added to the church. Just as the year was closing an embarrassing debt of \$650 was removed.

While Haverhill and Newburyport have had a fair growth, Merrimacport has remained rather small. What it has not had in quantity it has made up in quality.

The church, though one of the smaller tribes of our Israel, never having numbered more than sixty full members, and having seen but little over a half-century of existence, has made for itself in contribution to Kingdom service a record "never excelled and seldom equaled" in an equal time. It is this: one preacher, five preachers' wives, and one foreign missionary. In 1893 W. B. Locke, pastor the preceding year, came back to take as partner Miss M. Frances Rowell. In 1899 M. T. Cilley, also a former pastor, returned that he might take to himself Mrs. Ellen A. Haskell. In 1904 J. P. Shook, then a member of Philadelphia Conference, came this way and led back with him Miss Judith S. Rowell, who had been a fellow student at Boston University. A. M. Shattuck, another former pastor, found here a wife in Miss Mary Hughes. The preacher son of this church is C. M. Tibbetts, of New Hampshire Conference, who also laid tribute upon its membership by taking away as wife Miss Ida M. Blaisdell. The foreign missionary was Miss Winifred F. Jewell, who married Dr. G. W. Harley and went with him to medical missionary work in the hinterland of Liberia.

METHUEN

William French, a local preacher at Sandown, New Hampshire, preached the first Methodist sermon in Methuen August 21, 1836. He held a second service there September 18, 1836. After this he ministered to the congregation every two or four weeks. On September 11, 1837, a protracted meeting began and several were converted. This led to the formation of a class. November 14, 1837, Samuel Hoyt baptized thirteen in the Merrimac River.

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As in most of our New England communities, in those days, the denominations which had preoccupied the ground regarded the Methodists as heretics and mischievous intruders. This first organization of Methodism in Methuen included many godly and heroic men and women. It did gain a permanent foothold; but if local Methodism sometimes seems to die, even in such a case there is often life in the root and marrow in the bone.

The present church was organized July 22, 1853, under the direction of the presiding elder, James Pike, with a membership of thirty-three and a probationer's list of thirty-two. This auspicious inauguration, which was the broad basis and sure prophecy of a permanent church, was chiefly due to John W. F. Barnes, a local preacher, pious, intelligent and discreet, yet possessed of a burning zeal to win souls, which made him singularly diligent and persuasively eloquent; he seemed a chosen instrument of God, who came to the Kingdom for such a time as this. For several years the services were held in the Town Hall.

The parsonage was built in 1867 during the administration of Larned L. Eastman, a prudent and godly man, whose presence among the Methuen people, during the later years of his retirement, was a benediction. The present church edifice was built in 1870, during the pastorate of James Noyes.

This church has passed through the vicissitudes peculiar to many others placed under similar conditions. It has had its ebbs and flows of spiritual interest. It has known the anxiety of burdensome debt and the joy of deliverance. On the whole, it has made a creditable advance and now occupies a respectable rank in the Conference.

A few years ago the old parsonage was sold and a new one built on the church lot that is a fine and modern structure. This was done under the administration of J. Roy Dinsmore, and has since been occupied by A. M. Shattuck.

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MILAN

About one third of the century had passed when the active circuit rider opened his mission here, and this was part of a circuit which was composed of Guildhall, Vermont; Stark, Gorham, Randolph, and other towns. Among the first ministers were William C. Bixby and Stephen Adams. The meetings at first were held on Milan Hill. The preacher in 1854-1855 was Charles R. Homan; in 1856, Daniel Barber, and again in 1861. Between these dates there was no record.

The church building is a "Union House," having been built in 1856 at the "Corner," and is owned by a corporation consisting of the pewholders. The community is made up of Congregationalists, Methodists, Baptists, Adventists, and Universalists—not enough of any one to support a preacher; but the Methodists have been here most of the time for many years, and have gained all the real foothold that any church has. In the time of Willis Holmes the work was much revived, and quite a number started in the Christian life. Many of these live in Dummer, but there being no church organization there they hold their membership in Milan. Regular Sunday afternoon services are held in the Willis schoolhouse at Dummer, and the Methodist pastor from Milan goes there.

During the pastorate of A. W. Frye, in 1901, the church was again thoroughly repaired. A cellar was dug, a chimney built, and a furnace costing \$175, the gift of Mrs. R. B. York, put in. The walls and ceilings were covered with steel and beautifully decorated, a new carpet laid, platform built at the left of the pulpit for the singers and the pews painted. The old gallery was enlarged by building it out into the audience room several feet, and all inclosed, thus making a well-apportioned vestry. This now gives them one of the most attractive audience rooms of northern New Hampshire.

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MILFORD

The first Methodist preachers in this town came in 1852—S. Tupper and H. Moulton. The first student to supply the society was J. W. Clough, from the Biblical Institute at Concord. The first regularly appointed pastor was Joseph C. Emerson in 1855.

The first Methodist Episcopal Church was organized June 19, 1853. For twenty-three years this little society met in private houses, public halls, or wherever it seemed that the people would congregate. During this time it disappeared from the appointments entirely until 1872, when it stood "Amherst and Milford," G. W. Ruland. About this time it was suggested to buy the old Baptist church which was built in 1816. In 1877 this building was bought for \$1,500, improvements made costing as much more, and the edifice was dedicated as a Methodist Episcopal Church August 12, 1877.

In 1893, under the pastorate of David W. Downs, the society came to the conclusion that small windows, straight-back pews, galleries on three sides of the auditorium, stove heat, and other like conditions, were detrimental to the success of the work—the church must be modernized. The expenditures for this work were made with unusual care; so explicit were their accounts that every item, to the purchase of a two-cent stamp, is on record. In 1907 the parsonage at the rear of the church was built. On three occasions they had a service of burning a mortgage.

The following living members of the New Hampshire Conference have served this church: William Woods, Herbert F. Quimby, Leon J. Morse, J. K. Craig, James Nelson Seaver, I. C. Brown, and the present pastor, William Weston. In its seventy-fifth year, the church has a promising Sunday School, a flourishing Ladies' Aid Society, a good Epworth League, and a much-loved couple in the parsonage.

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MILTON MILLS

Several places on the eastern side of the State have felt the effects of Methodist preaching since the days when the pioneers passed from New Hampshire into Maine and back. From Dover, Rochester, Great Falls, up to Union, Ossipee and Milton. Some churches up here have long ago been dead, others are weak, but still have the breath of life. Milton Mills is away from the railroad and the movements of business are away rather than toward these places. The membership of this church is very small but they are determined to hold on.

MONROE AND NORTH MONROE

According to the best information the church organization at North Monroe dates back to 1816. The first church was erected in 1820, and continued until 1854, when it was torn down and the present building erected on the same lot. The first was a union church, having right of way for the Congregationalists, Methodists, Baptists, Universalists, Quakers, and Presbyterians. The time allotted to each was determined by the amount of money they had invested in the meetinghouse.

The present building was dedicated in 1854. In 1895 on the land adjoining the church a two-story building was erected, which is used for social purposes. Through all the years down to the present the pulpit has been occupied regularly by preachers sent by the Conference. Under the lead of E. C. Langford as pastor, the church was thoroughly renovated and new pews, the gift of the pastor, put in. In 1914, when Dick Burns was pastor, it was again renovated and memorial windows installed.

The work at Monroe, or Monroe Plain, as it is often called, dates back to 1876. It was a Congregational Society which met in the town house and was supplied by the minister from McIndoes across the river.

In 1886, E. C. Langford, who had been supplying at North Monroe, was invited to supply Monroe. His services

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were so acceptable, and he secured such a hold on the people, that the Methodist Society was organized in 1888, and in that same year a new church was built which was dedicated on December 5.

MOULTONBORO

Moultonboro derived its name from General Jonathan Moulton, of Hampton, England, to whom this tract was granted November 17, 1763. New Hampton was also named, at his request, after the place of his residence.

The first house for public worship was erected in 1773. This was blown down by strong winds in December, 1819.

On March 12, 1777, a Congregational Church was organized, in what is now known as the eastern part of the town, where services were held for a number of years. In 1831 the same society built a church at the south end of the village, now known as Moultonboro Corner. There was no other denomination in the town until 1839, when services were held by the Methodists which resulted in the conversion of souls, and the organization of a church in the year 1843. During the same year a small house of worship was built by the Methodist Episcopal Society on the corner north of the village, on the road now leading to Melvin Village, in which they worshiped until 1869. At this time the Congregational society was unable to support preaching, so sold their church to the Methodists, who removed it from the south end to the center of the village, where it now stands. Soon after they repaired the church and built a vestry beneath it, and have kept it in good repair ever since.

From the year 1843 to the present time the church has never been without a pastor, either from the Conference or supplied.

MUNSONVILLE

About ten miles northeast of Keene on the shore of a beautiful little lake is the village of Munsonville. Its fine

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water power brought a chair factory here that stayed for many years. Of course this brought together a company of people to work here.

Many years ago the Baptists began a work and built a new brick church. They ran well for some years, then died. The building was bought for a public hall and religion was smouldering under a heavy covering of ashes. About 1890 it began to warm a little and that keen eyed presiding Elder, G. W. Norris, sent William Merrill for a few weeks to stir among the ashes and see if there were not some live coals to be found. He was successful, and by the time the new elder came onto the ground things were ready to push ahead. The old church was bought, repaired and made to look like a House of God, and by the midsummer of 1891, the society was organized and the church dedicated. Everything went well for many years, then they moved the factory away, so that the numerical strength was greatly depleted. For a long time it has been left "to be supplied."

NASHUA (MAIN STREET AND ARLINGTON STREET)

This was the first settled of the inland towns of New Hampshire. It dates back to about 1665 or 1670. The name is from the "Nashaways," a tribe of Indians. The village at that time was in the town of Dunstable. One of the first Methodist preachers to come here was Samuel Norris, in 1831. He preached in the forenoon in the old South Meetinghouse, which stood on the Lowell Road south of the "Harbor," about a mile from the Nashua River, near the Cemetery.

The evening service was held in a schoolhouse on the "Nashua Corporation." It was a time to be kept in mind because two of Satan's emissaries were in attendance. They crawled up through a window, blew out the lights, and shouted, "Glory to God!" It did not break up the meeting, however. The lamps were relighted and the service went on, with blessings attending. The interest of the people grew.

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At the next Conference, in 1832, Dunstable became a regular appointment on the Amoskeag Circuit. James C. Smith was sent here. There were three preaching places—Amoskeag, which now comprises all that is of Manchester; Dunstable, which soon was named Nashua; and Amherst. Services were held in a schoolhouse on the Indian Head Corporation. Mr. Smith remained two years and had a prosperous time, during which over fifty united with the society, and a church was built which was dedicated November 12, 1833.

The town was divided by the Nashua River. During 1842-1843 the people on the south side of the river decided to buy a vacant Baptist church on Chestnut Street and start a second society. Then in 1845 there was a secession from the church, a number going out to organize a Wesleyan Methodist Society. This only lasted two years, when it died. Of course it seriously crippled the work of the church.

James Pike followed. He was the man to enter at this time of gloom. Cheer came at once and by the close of his second year there had been revival and prosperity.

In 1865 came Ebenezer A. Smith. He had the chance to remain three years, for the General Conference of 1864 had extended the time a preacher could stay. They were three great years. During this time it was decided to leave the Lowell Street place, and ground was purchased on Main Street. A Boston architect was secured; all preliminary work was done, the building was pushed to completion, and on July 22, 1868, it was dedicated. At this time the pastor was George Bowler, a transfer from the Providence Conference. Mr. Bowler was a good preacher, and here he had crowded services and the work was very prosperous. But the time of gloom came, for before the close of his second year he sickened and died.

The last two preachers had been transfers from other Conferences (this continued for many years)—Angelo Carroll and Varnum A. Cooper from the New England,

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Charles Shelling from the California. Then came Charles E. Hall, a member of the New Hampshire Conference, who had three years of uninterrupted success. He was followed by James R. Day, from the Maine Conference. The next pastor was Bradford P. Raymond, from the Providence Conference. As he began his work the Chestnut Street Church, that had been in existence since 1844, gave up what, by reason of the changing population, was now becoming a struggle, and came into the membership of the Main Street Church.

In the middle of the third year of Doctor Raymond's pastorate he was called to the presidency of the Lawrence University at Appleton, Wisconsin, and later to be president of the Wesleyan University at Middletown, Connecticut.

During Mr. Rowley's pastorate, which began in 1891, he went into the section of the city not far away from the Nashua Junction Railroad station and began an afternoon work in a hall. This eventually grew into a thriving society and a church was organized. A fine building was erected on Arlington Street and later a parsonage, and the members are doing fine work.

NEWMARKET AND SOUTH NEWMARKET (NOW NEWFIELDS)

In 1807 George Pickering preached in this town, and was doubtless the earliest herald of Methodism to these people. He was followed by Alfred Metcalf, John Brodhead, and Benjamin Jones. A Methodist class was organized here in the year 1808 by Mr. Metcalf and was at first connected with the society at Portsmouth, but soon became a distinct charge. At the time of its organization there was no other regular meeting in town; there had previously existed a Congregational Church, but it was in a disorganized state, and many of its members, after the formation of the Methodist Church, joined it and continued through life.

It is probable that the first organization of a church, in what was known as South Newmarket, was in 1827, but

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most of the time, and possibly all, from the earliest year mentioned, there was Methodist preaching in Newmarket. In 1811 the field was of sufficient importance to be part of a circuit on the Boston District, including Newmarket, Durham, and Portsmouth. John Brodhead and John Lindsey were the preachers. In 1812 Mr. Brodhead was in charge of Newmarket and Durham. From this date Newmarket does not appear again until 1818, when it is noted in connection with the appointment of Martin Ruter, whose work was at the first Methodist Seminary, which about that time was opened here.

The previously existing Congregational Church, being in those days destitute of the regular means of grace, and their church and parsonage being unoccupied, the latter was offered, free of rent, in 1810 to Mr. Brodhead. The church was also placed at his disposal, and here, at his convenience, he preached for many years.

In 1828 Matthew Newhall was sent to South Newmarket. In addition to the more complete organization of the church, arrangements were made for the separation of Lamprey River Class, and in 1829 Lamprey River appeared as an appointment, with Samuel Kelly for preacher. Caleb Lamb was appointed to South Newmarket.

In 1870, under the pastorate of T. L. Flood, a new church at Newmarket was built at a cost of \$25,000. At the removal of Mr. Flood there was found a great debt of many thousands of dollars. The church struggled with it until about 1877-78. The Conference apportioned itself a percentage on each salary to help pay it. It was more than could be borne, and finally the creditors offered to take fifty cents on the dollar; in this way they managed to meet the obligation. This crushed the spirits of many, and with a great cathedral-like structure, which drew only a small company of people, and the great increase of Roman Catholics coming to work in the cotton mills, there was a gradual decrease in the strength of Protestantism.

They wrestled for years and finally sold the building.

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Then it seemed best to federate with the Congregationalists. This has been the plan for many years. It works well and the two congregations worship together. For a long period they had a Methodist pastor; now the other church has its inning.

All the property the Methodists had has finally been sold, and Methodism as a distinct entity is no more in Newmarket.

The earliest register now to be found of South Newmarket was made in 1842. It opens with the roll of members received in 1808, but contains nothing to show the times when later members were received, and it is probable that Franklin Furber was the man whose care and thoughtfulness led to this effort to preserve the memory of things too precious to be lost. In those early days there was more effort made to make history than to write it; more effort to secure souls of men than to keep faultless records of the good accomplished. During the following years, by their faithful work, many souls were added to the church.

Much could be said in appreciation of the labors of these men of God. Father Brodhead's memory is as ointment poured forth. For many years his stately figure and faithful ministry were familiar, and while living in the old parsonage, the town repeatedly voted at its annual meeting that they required his services. Squire George Hilton once remarked, "The town votes very promptly that they wish your services but they don't vote to pay you much." Subsequently they voted to give him the use of the old parsonage during his lifetime, provided he would continue to use it, and his long and faithful labors did much for the establishment of Methodism in both Newmarket and South Newmarket. He was a popular man in public life, filled many places of trust in the State and for four years a seat in Congress; and if he had consented, the governor's chair would have been numbered among his civic honors. His death occurred April 7, 1838, at the age of sixty-eight years.

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Preaching services were held at South Newmarket in the schoolhouse originally built for Martin Ruter's Wesleyan Academy. A classroom was also fitted up in Father Brodhead's home and used for services.

Under the pastorate of J. H. Patterson, in 1835, the church edifice was erected. This was dedicated in the spring of 1836, J. G. Dow, presiding elder, preaching the sermon. The land was given by Deborah and Sally Hilton. The cost of the church was about \$2,000. Toward this Daniel D. Brodhead gave, through his father, John Brodhead, \$1,500. He also gave the bell that through all the years was heard in the village, serving not only the Methodist people but all the church services in the place by its pleasant sound. When Mr. Patterson left the names of sixty-four members were on the church register. Mr. Brodhead, while in Congress, greatly enjoyed the society and friendship of William Ryland, one of the most eloquent preachers of our church, who was at that time chaplain in the navy and stationed at Washington Navy Yard. In memory of this faithful, honored minister, Father Brodhead christened the new church "Ryland Chapel" of South Newmarket.

The first Methodist Seminary in America began its work here in 1817, and was located where the public schoolhouse now stands. The Seminary, after a few years, removed to Wilbraham, Massachusetts, and has there had a noble history. A second effort to establish a Seminary was made in 1835, called Franklin Academy. Amassa Buck, known as "Parson Buck," was the first principal. The multiplied colleges and schools of the Methodist Episcopal Church all over the country, and their great and useful work, demonstrate the sound thinking of these pioneers.

In 1895 the name of the town was changed from South Newmarket to its original name of Newfields, by which they came into the possession of a fine library.

On February 23, 1923, by an overheated furnace, this time honored building was found to be on fire and burned

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to the ground. It has never been rebuilt. William Ramsden was pastor at the time. In a short time he had secured the use of the long idle Congregational Church and services have been held there to the present time.

There are few places in the Conference around which cling so many memories as this. It is a sort of New Hampshire "Mecca," to which an occasional pilgrimage should be made.

NEWPORT

The first organization of Methodism in Newport was at Northville, about 1810. Peter Wakefield, a Baptist, came to believe in the possibility of Christians falling from grace, and was therefore expelled from membership in his church. Elijah Hedding (afterward bishop), who was then preaching occasionally in Sunapee, at Father Wakefield's invitation, preached probably the first Methodist sermon in Newport, the first he had ever heard.

The first class was formed in the northwestern part of the town about 1830. A local preacher of Claremont by the name of Wary organized and led this class, whose members were Peter Wakefield, Simeon Wakefield and wife, Orpha, Mahala, and Philip Wakefield. Newport was supplied for some time by preachers on Grantham and Goshen Circuits.

In 1831 there was preaching once in four weeks. About 1837 the enemies of Methodism objected to their use of the schoolhouse where they worshiped, then Mr. Wakefield built a convenient chapel, reserving the basement for a dwelling. So he could say, "I will dwell in the house of the Lord." The little society prospered, but was weakened by Millerism.

In 1850 circumstances led to the withdrawal of a number of members from the Congregational Church who united with the Methodist Church and asked for a stationed preacher. Warren F. Evans was appointed.

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The present church edifice, though smaller, was erected and a vestry over the audience room first used for services. The completed building was dedicated December 25, 1851. Professor Joseph E. King, then of Newbury, Vermont, afterward of Fort Edward, New York, preached the sermon.

In 1852 Sullivan Holman became pastor. A revival began in this church in the fall and over 300 were added to the different churches. This continued during his pastorate of two years. For six months or more there was an average attendance of 100 at classmeeting on Thursday evening. Mr. Holman left on record 152 members and 96 probationers.

A parsonage was built in 1854 at a cost of \$2,000. This was later sold and a parsonage purchased on the opposite side of the street.

Through a bequest of Mehitable Mudgett and gifts of other friends a handsome chapel was built at a cost of \$2,500 and dedicated March 30, 1884.

There have been many losses by death from the older people, but there is much strength remaining to keep things moving.

NORTH CHARLESTOWN

Methodism was established here in 1810 or 1811, according to class papers of 1813, and was revived in 1829 or 1830.

The first Sunday school in North Charlestown (then called North Parish) was commenced about 1822 by Eliza Ann Delano, Lydia Fitch, Marcia Wheeler, and others.

In 1839 North Charlestown was connected with Unity, J. W. Wheeler, pastor. During the pastorate of Benjamin C. Eastman in 1840 there was some revival, and the next year (1841) a meetinghouse 36 x 46 was built. It was dedicated August 12, 1841. There was a great revival in 1842, when Samuel A. Cushing was pastor.

In 1853-54, when Charles H. Chase was pastor, great alterations were made in the church, a parsonage and horse-shed were built, and a bell purchased.

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The years have come and gone, and with them the preachers. Each man has done his duty and the records are on high. For many years this place has been connected with West Unity.

PENACOOK

Penacook Church organized October 28, 1847, when Silas Quimby was presiding elder and Ebenezer Peaslee, pastor in charge. It was supplied from the Biblical Institute; then pastors were regularly appointed by the Conference. For a long time they met in a hall, but the time came when they decided to erect a new church in a better location. This was done and for many years they have had a very neat and commodious church home. For years they had a most efficient body of men in their Quarterly Conference. They were specially noted for their class meeting, probably the last one on the district to "die out"; the reason is they had one of the best of leaders—Charles E. Foote. Business began to go down and one after another had to move away, so that for some years it has been a supply charge.

PETERBORO

In March, 1819, Zenas Adams was invited to preach in Hancock, where a small society was formed and attached to Unity Circuit. In the fall of the same year Mr. Adams preached in Peterboro and in other towns in the vicinity. In the summer of 1820 a society was organized in Hopkinton. In 1822 George Pickering preached in Henniker and neighboring towns. In 1823 he spent a few months in Deering, but no society was formed until January, 1824. Reuben Peaslee, a local preacher from Plaistow, preached here and formed a society which soon increased to thirty or forty members. In 1824 a society was formed in Henniker and preaching established. The members of the different societies now numbered seventy, and Deering Circuit was formed in June, 1824, with Zenas Adams and George Campbell as preachers. In October of the same year a

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class was formed in Peterboro, consisting of Adam Penniman, Phoebe Penniman, John S. White, Jane White, Elizabeth Gregg, and Jane Gregg. In 1825 the Peterboro society increased to about forty members. The church records show that "Zenas Adams was emphatically a pioneer in Methodism."

This has always been one of the overshadowed churches, the town having a very strong element of both Congregationalists and Unitarians. This society never reached one hundred members at one time. Small though they have been they were always full of courage.

They have now about forty members, and in the latter years have had two women as pastors, one, Mrs. Barker, well advanced in years but a good preacher and earnest worker. At the present time they are served by Miss M. V. Granger, a deaconess, who is doing fine work.

PIERMONT

The records are rather scarce for this place. Facts have been gathered mostly from some of the very old people, who gave them in conversation with the preacher.

Long years ago the only church in the town was erected on the River Road, as it was called. In 1807 it was moved to a location on the Haverhill Road. Worship was held there by the Congregationalists largely, and possibly some by the Methodists. There must have been Methodists, for one of the oldest residents related that when the Congregationalists worshiped there one Sunday and the Methodists were to come the next, there was an old lady who used to sweep the church after the Methodists worshiped, for she said she wished to sweep out their contamination.

In 1856 that church was torn down and the pieces moved to the lot in the village where the present structure stands. The first Quarterly Conference was held May 25, 1857, when Lewis Howard, who was then presiding elder on the Concord District, was in charge, and Josiah P. Stinchfield was the preacher in charge.

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In 1888 extensive repairs were made; the walls were frescoed, and the interior was painted. In 1901 and 1902 a steel ceiling was put up, and electric lights and memorial windows at a later date. The church has not grown much. The Congregationalists have always been the stronger. They have a large and well-attended church. Of late years the two societies have affiliated. This makes it advantageous for both.

PITTSBURG

Formerly known as "Indian Stream Territory"

This region was first explored in 1785, but was not really settled until 1796. Several men obtained the famous deed of King Philip and claimed possession of that territory. By the year 1824 the town had a population of 285.

A Congregational Church was organized here in 1822 that died in 1824. Then a Free Will Baptist came and for twenty years had a precarious existence. The Methodist Church was organized about 1826 by Harry C. Wooley.

The first church building was erected in 1875 and J. W. Presby was the first pastor. He was followed by E. C. Langford, John Wesley, Albert Brown, A. L. Smith, and William Warren. In 1873, when S. G. Kellogg was presiding elder, he says: "Made two journeys in the town, going to the last house in the State and holding the first Quarterly Meeting ever convened in the town." The influence of the church has grown with the years and the town is of considerable importance, being the farthest north in the State, and calls some summer people who like to fish and live a somewhat primitive life in the woods. In 1925 they remodeled their auditorium, built a modern social room, installed a heating plant, put in new pews, furniture, and equipment, and improved the parsonage, all at a cost of \$11,000.

PLYMOUTH

The first Methodist preaching in this region was by Elijah Hedding, probably about 1807 or 1808. He was passing

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this way after the manner of the pioneer presiding elders, and in the town of Holderness he held an out-of-door meeting. The big rock on which he stood to deliver his sermon used to be pointed out, a generation ago. The young preacher of that day became an eminent bishop in the church. About this time a "circuit" was formed embracing the towns of Campton, Holderness, Plymouth, Bridgewater, Rumney, and probably Thornton and Grotton. Meetings were held in barns in cold weather, as no churches were opened to the Methodists in those days. Mr. William Webster, who was born in 1807, and whose life is consequently contemporaneous with all the history of Methodism in this region, says he remembers "being led to meeting in his childhood by his father, the late Amos Webster, in the barn of Mr. Eben Blodgett, and that William Dustin was the preacher." The first Methodist church in Plymouth was built in 1823. Mr. Webster says he helped build it when he was a boy sixteen years old. It was made of brick, would seat three hundred people. It was located not far from where Mr. Orvin Fletcher lived, toward the west part of the town. It stood until 1865, when it was removed.

The first Methodist preaching at Plymouth village was in a hall owned by one Captain Harris, which stood near the corner of Highland and Langdon Streets. This was in 1831, and William Nelson, father of Charles Nelson, and grandfather of A. W. L. Nelson, a former member of the New Hampshire Conference, was the preacher. Matthew Newhall was the junior preacher on the circuit.

The first Methodist church at the village was built in 1833 on the spot later occupied by the Mason Block on Main Street. Schuyler Chamberlain was the pastor. The structure was of wood and cost about \$1,000. In 1850 the church was enlarged, and again in 1857-58, when E. R. Wilkins was the pastor, at an expense of \$600. It was occupied until 1872, when the present modern, convenient and commodious church was built in a prominent place a few rods further south on the same street. Morris W. Prince was

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the pastor. This church, including site and furnishings, cost \$20,000. The late John Gill made provision in his will for the purchase of a bell, which was placed in the church tower at an expense of \$400 during the pastorate of Thomas Tyrie in 1888.

The first parsonage owned by the society was purchased in 1842, when Moses Chase was pastor, and was located just north of where the present church stands. It cost \$850 and was occupied until 1872. The present parsonage was purchased in 1876 at an expense of \$2,500. It was a well-appointed and well-furnished dwelling located on Highland Street. Marked religious awakenings have occurred from time to time, notably in 1839-40 during the pastorate of L. D. Barrows; in 1848-49, Sullivan Holman, pastor; in 1859-60, when Charles Chase was pastor; and in 1876-77, during the pastorate of J. E. Robins, when one hundred and eighteen persons received baptism. During this pastorate the church was entirely freed from debt, all contributing liberally, but none surpassing the late Daniel H. Currier, who gave \$2,000.

PORTSMOUTH

The first visit was made by Jesse Lee and the sermon was preached on or about July 11, 1790. He came from Newburyport. In 1791, August 26, Lee, again in Portsmouth, was entertained by Joseph Walton and preached in his church. On September 7, 1793, he was denied the use of the Courthouse, so spoke from the steps. In 1798, at a time when the yellow fever was prevalent, Bishop Asbury and Jesse Lee visited Portsmouth.

In 1807 Martin Ruter was appointed to Portsmouth and Nottingham, but there remains no definite information concerning his labors in those places during that year.

The Society was organized in 1808 by George Rich, missionary of the Boston District, who purchased the Universalist church on Vaughn Street for \$2,000. From this period there was regular preaching on the Sabbath con-

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nected with other towns until 1812, when it became a station. In 1810 it was connected with Greenland; in 1811, with Newmarket and Durham. The church was lighted with candles, which cost in 1808, \$14.56.

The first meetinghouse was situated on a short avenue or alley between Congress and Hanover Streets in the rear of the Pickering Mansion, built in 1784, and sold in 1828 or 1829. It was often used for a theatre and then by Portsmouth Lyceum, and later as a livery stable.

In 1827 the church on State Street was built at a cost of \$9,000. The sermon at the dedication January 1, 1828, was preached by Dr. Wilbur Fisk. John Newland Maffitt was pastor. While he was absent part of the time, soliciting aid to pay the debt, Squire B. Haskell of Poplin supplied. In 1837 the church was somewhat changed and a new organ was purchased. In 1851 the vestry, in the basement since 1837, was improved at a cost of \$400. The church was thoroughly repaired in 1854. In 1855 Sullivan Holman collected \$2,300 with which to pay the indebtedness.

In 1859 the chapel on Daniel Street was built at a cost of \$1,500. The land was afterward bought of Captain William Stavers for \$1,100, when the basement vestry, in use twenty-two years, was abandoned as damp and inadequate for their wants.

In 1869 the State Street church was again remodeled and the organ placed in rear of the pulpit. A second church called the Brodhead Methodist Episcopal Church was organized in March, 1859, and occupied the Hanover Street chapel. A new church on Court Street, near Middle, was dedicated April 30, 1860, by E. O. Haven, D.D., then editor of *Zion's Herald*, who preached the sermon. This building was sold in November, 1861, to the Christian Baptist Society, and the members generally transferred to State Street Church in April, 1862. Jonathan Hall was pastor in 1859-60 and Henry H. Hartwell in 1861.

In 1835 Conference met at Portsmouth for the second time. Bishop Emery refused to entertain a motion to adopt

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a report of a committee on slavery, so the Conference went into a committee of the whole, elected John G. Dow chairman, and adopted the report.

For the third time the Conference met in this church in 1859. The presiding officer was Bishop Ames. The matter of chief interest at the session was that James Monroe Buckley was admitted on trial and appointed to the Dover charge. It would arouse some criticism if such a thing should occur today. It did then, for Dover was about the best charge in the Conference. The young preacher did fine service, although handicapped with severe hemorrhages from the lungs that occurred nearly every week. Our readers know the career of James M. Buckley.

As the years passed, the church on State Street that was dedicated January 1, 1828, became more and more dilapidated and there was not a foot of land where it could expand. After several years of discussion during the pastorate of J. L. Felt, it was decided to secure a new location. Lots were purchased on Miller Avenue. Many thought it a poor move, but as the city is going that way, it is a much more desirable location than was thought at first. A beautiful stone church was erected and dedicated that is a credit to the church and the city. Later, by the generosity of Mr. Byron Chadwick, a leading layman of the society, and as a memorial to his wife, Mrs. Abbie Chadwick, long a most devoted worker, a beautiful and commodious parsonage was secured, which will be a joy for years to come.

RAYMOND

Earlier than 1840 some Methodists lived here, but all held their membership in surrounding towns. In 1840-41 meetings were held with some results. There was a revival of interest during the winter of 1847-48 under the preaching of Horatio Taplin, and many were converted. The work really took shape in 1848; up to that time they had no regular preacher. The Town Meeting that year voted

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to give all their right, etc., to the Methodists, and the use of the Town House for religious purposes. This was a somewhat antiquated structure and the accommodations were inadequate. Toward the close of the year they determined to erect a house of their own. A committee was appointed to draw a plan and circulate a subscription paper to take up shares, with the understanding that the church should be finished by October 1, 1849.

The first society was organized in Raymond, November 23, 1841, following a revival under Abraham Plummer. The first church was built in 1849 and dedicated October 4, 1849. The first story was arranged for and rented as stores until 1886, when, under the pastorate of Charles M. Howard it was rearranged and fitted for a convenient tenement for a home for the preacher and also a commodious vestry. At the same time extensive repairs and changes were made in the audience room; new pews were installed, new carpet laid; the singers' seats changed, and the walls newly decorated—all at an expense of over \$700. Some two years earlier, under the pastorate of W. H. Stewart, memorial windows were put in the audience room and a tower added to the church. All these improvements represented an outlay of \$1,500. In December, 1892, the church was destroyed in the great conflagration that swept the business part of the town, including both churches. A better location was purchased and a new church built and dedicated under the pastorate of M. T. Cilley in 1893, at an expense of \$5,000.

East Candia was joined to Raymond during this pastorate and a church built. It has been associated with Raymond since that time.

ROCHESTER

The first Methodist preaching in this town was in 1807, when Warren Bannister and Ebenezer Blake, who were serving the Tuftonboro Circuit, came here and "preached once in four weeks on week days." They preached in a

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schoolhouse on the hill near Charles W. Dame's, and the first class was organized in the house of Paul Place.

It was said of the first visits of the preachers that there were no visible results, so "they determined after one more meeting to leave the place and labor elsewhere." But, when the time for the next meeting came, "man's extremity became God's opportunity," for they found that Paul Place and his three sisters had been converted. The following week the first class was formed at Paul Place's house. Lewis Bates, another founder of the Rochester Circuit, came in 1808. Traveling one day from Dover to Rochester, he came upon a young man whose loaded wagon was fast in the mud. Dismounting, the stalwart preacher put his big shoulder to the wheel; with a cheery word to driver and team, one strong all-together pull brought relief. The young teamster was drawn to the helpful preacher and another Methodist was added to the growing company. This youth was Thomas Wentworth. The Wentworths of New Hampshire have large place in history, and Rochester Methodism has some of them to-day. From 1809 the Rochester Methodists held their services in the Courthouse until 1824, when a meetinghouse was built. The cornerstone was laid with an elaborate Masonic service, General La Fayette being invited to Rochester by Major Pierce P. Furber, a distinguished Mason and citizen, to assist in the stately ceremony, was not able to attend.

The following inscription on a copper plate was among the articles deposited under the cornerstone:

WESLEYAN CHAPEL

Erected by the Methodist Episcopal Church of Rochester, New Hampshire, which was instituted in 1805.

This stone was laid by Humane Lodge No. 21 in the presence of many brethren of this Mystic Tie, and a large assembly of people.

A. L. 5825

JAMES C. COLE, *Secretary*.

In 1840 a vestry was built on the rear of the church lot. The church was repaired in 1846.

In 1853, during the pastorate of Henry Hartwell, a belfry and wooden front were added to the church; also they se-

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cured a pipe organ, which did good service until 1906, when they gave it to the church at East Rochester, and bought for themselves a new organ at the cost of \$3,000.

It seems that a parsonage had been built in 1828; this was replaced with a new one in 1861, and in 1867 the old church that had been the scene of much spiritual triumph,



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The body of the church was built in 1824; in 1853 this wooden front and belfry were built; in 1867 this old building was replaced by the present stately structure.

gave way to the present fine structure, which stands after sixty years, a credit to the society and to the growing town. The parsonage still furnishes a home for the preacher.

In 1906 a fund of nearly \$29,000 came into their hands from the estate of Solomon Evans. After the remodeling of the church interior and the purchase of the organ, the balance was invested, the interest to be used annually for "the emergency demands of the church and the maintenance of the property."

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RUMNEY

Rumney was an early preaching place in connection with the Plymouth Circuit. It has always been a small place. The Baptists have for a long time outnumbered the Methodists. It is now only a supply place.

SALEM

The original society was organized at Zion's Hill, but the exact date and place of the first meetings are not known, probably at the house of Jacob Rowell in 1803. George Pickering, of Boston, came out to preach to this congregation in 1805, and under his influence a religious intensity was developed which resulted in a definite organization. In 1809 a Methodist society was formed, including citizens from Windham. The same year the church was built and used until 1836.

On April 5, the first action was taken to divide the society, and on May 10, the first meeting at North Salem was held. A small one-story church was built. On November 23 provisions were made to sell the old church. A modern church building of beauty now stands on the same site in North Salem. The society has never been large, but they have managed to keep an open door, and they are caring for the things that remain that nothing be lost.

The branch of the society that went to the Center built a church on the site of the present edifice and took the name of the First Methodist Episcopal Church. This building was improved from time to time, and in 1917 it was burned. A beautiful brick church was erected to take its place, the "Hannah Tenney Memorial Church," a gift of Mr. Charles H. Tenney, in memory of his Methodist mother. After occupying the parsonage above Ervin's Corner for a century a modern parsonage was built in 1925 and occupied in March, 1926. This church is prosperous, with a membership of 100 and a Sunday School of 136 members.

In 1896 Edgar Blake was appointed to the Salem Center Church. He was a student in the school of Theology in

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Boston. In 1897 he joined the New Hampshire Conference on trial. His work was so well done, and he so grew in popularity and power that he rose in the grade of appointment until he reached the best the Conference had to offer. Then he was elected assistant secretary of the Board of Sunday Schools. When Dr. D. G. Downey was made book editor, he succeeded him as secretary of the Board, and in 1920 was made a bishop—the second time the Conference was thus honored.

SALEM DEPOT

About the close of the year 1860 a thriving village was growing up at the Depot. A few prominent members living at or near the Depot village resolved to start a new church. The enterprise was not undertaken by disaffected seceders from the old church, influenced by bigoted opposition to the other denominations, but under a conviction that it was an opening of Providence, to which duty to God and their fellow men demanded attention.

In the spring of 1861 Mr. Isaac Emerson of Melrose, Massachusetts, suggested the idea of building a church, and generously donated a lot of land for the purpose. The suggestion received an enthusiastic response, and in a few days more than two thirds of the estimated cost had been pledged. The first meeting was held in the Union Building, October 20, 1861. Work on the new edifice was commenced November 4, 1861. The vestry was finished and opened for worship the first Sabbath in April, 1862. The sermon was preached by Elihu Scott from the text Psalm 27. 4, 5. The building was finished June 28, 1862, and dedicated July 1 by Bishop Osmon C. Baker, of Concord. He chose for his text Acts 8. 4: "Therefore they that were scattered abroad went everywhere preaching the word."

The amount of preacher's claim was fixed at \$300, and the first stationed preacher was L. T. Townsend, who entered upon his duties in April, 1862. The Civil War excitement was then at its height and the pastor thought that duty called him into the army, so resigned his charge. He

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was later professor of pastoral theology in Boston University, and was one of the bright lights of Methodism.

D. C. Babcock was appointed in 1863, and the claim was raised to \$500. He was followed in 1865 by John Currier; in 1867 J. W. Guernsey, when the salary was increased to \$700, showing not only the increased ability but also the enlarged liberality and views of the Board.

Recently a community house has been built. The church is now strong, having 178 members, 59 Epworth Leaguers, and 271 in the Sunday school.

SALISBURY, MASSACHUSETTS

In 1798 George Pickering, presiding elder, preached on several occasions, and sent Ralph Williston, who was then stationed at Lynn. It had been the custom of the young people to assemble for a ball on Thanksgiving evening. Miss Hannah Pike, who was quite a favorite and very active upon these festive occasions, now sought the co-operation of several of her young associates in extending an invitation to Mr. Williston to address the young people on Thanksgiving evening, and in consequence the ball was given up. Mr. Williston improved the occasion by delivering a discourse on, "I love them that love me, and they that seek me early shall find me." Many were moved to tears and several were converted. At the next meeting of the parish, in March, 1799, it was unanimously requested that Mr. Williston be appointed their pastor and he was sent to them immediately. During the spring and summer of that year two classes were formed, and before the year closed a Methodist Church was organized with a membership of thirty-six; ten of whom bore the name of Pike. Mr. Williston continued here until 1801, when he was made presiding elder.

For a period of nineteen years Salisbury was part of a circuit, most of the places being in New Hampshire, and enjoyed the services of several able men, among them being Ralph Williston, Joshua Taylor, John Brodhead, Charles

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Virgin, George Pickering, Lewis Bates, J. A. Merrill, Alfred Metcalf, Martin Ruter, Asa Kent. Since 1820 Salisbury has been a station.

The year 1833, under the pastorate of John Brodhead, is memorable because of a wonderful outpouring of the Holy Spirit upon the people, and a season of general religious interest such as was never known in Salisbury, and seldom elsewhere. This year the Methodist society and the old Parish society united in erecting a new and commodious church, which was built on the site of the old Parish church. It was dedicated June 10, 1834.

Little progress was made until the winter of 1852-53, when James Pike was given charge of the Salisbury church, and a revival was enjoyed resulting in the settlement of old difficulties. Thirty-five were added to the membership of the church, twenty-one of whom were heads of families. During these years the pastor's salary was much increased and the missionary contributions, for which the Salisbury Church has ever since been distinguished, were very greatly enlarged.

The old chapel which was built in 1819 was sold and the money set apart for repairs. An improvement society was established and during the year 1890 they expended about \$500 in repairs on the church and parsonage and furniture.

Three members of this church entered the Methodist ministry, all of whom have been distinguished and able preachers: William Merrill, who was a member of the Wilmington Conference; James Pike and M. T. Cilley, both well known and honored members of the New Hampshire Conference.

SANBORNVILLE

(Formerly Wolfboro Junction)

Wolfboro Junction was a small village that became a railroad center and finally the head of the division. This brought several families to the place, with them a sprinkling of Methodists. Among these were Mr. William Sanborn and family, who were stanch Methodists. He was the

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assistant superintendent of the division, and became one of the most active men of the church.

Prayer meetings were started here about 1886. George A. Luce, who had been doing service at East Columbia for two years, was brought down here in 1887 and given Wolfboro Junction, East Wolfboro, Brookfield, and North Wakefield. At the next Conference the presiding elder reported "a new and beautiful house of worship at the first place costing about \$3,000, and all provided for, on condition that \$160 could be secured; a congregation averaging 150; a Sunday school of 80 with an increasing interest; class meetings well attended; current expenses all met, and some souls saved." A pretty good year's work. He was later transferred to the Nebraska Conference, where he did good work until 1914, when he took the retired relation and still lives in Omaha.

The name of the town was changed to Sanbornville, in honor of Mr. John W. Sanborn, who was superintendent of this division of the Boston and Maine Railroad. After some years this was absorbed in another division, and some of the leading families removed from the town. Naturally this affected the strength of the church and considerably reduced the working force and their ability to pay, but the doors are kept open and they push the work forward.

East Wolfboro and North Wakefield keep going. The chapel at this latter place was built in 1880 under the pastorate of George W. Buzzell and dedicated March 25, the sermon of dedication being preached by Jesse M. Durrell, then pastor of the Rochester church. For twelve years Mark Tisdale has served this little company.

SANDWICH (see page 234)

SEABROOK AND SMITHTOWN

Methodism was introduced into Seabrook from the East Salisbury charge about 1824. Who the first preacher was, where he preached, or what his text is unknown.

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About 1820 preaching was begun in South Seabrook in the houses of "Uncle" Robert Dow and Thomas Fowler, two earnest Christians belonging to East Salisbury Methodist Church. Services were held by Mr. Aspinwall, Amos W. Prescott, and "Reformation" John Adams. Eccentric Lorenzo Dow also used to preach here occasionally, and was once preserved from the hands of a mob in Newburyport and rowed across the Merrimac by Lowell Brown.

In 1824 Amos Buck preached in East Salisbury and occasionally held an evening service in a schoolhouse on the Walton Road, Seabrook, and led a class meeting in South Seabrook, where there was quite a reformation.

In 1828 Zenas Adams organized a society in South Seabrook, where he preached part of the time.

In 1834 and 1835 John Brodhead preached part of the time in Walton Road schoolhouse.

In 1836 E. D. Trickey was appointed to Seabrook and Hampton Mission. This is the first mention of Seabrook in the General Minutes, but as there were then eighty-four members, much efficient work must have been done before the society entered into Conference history.

In 1845 J. C. Cromack was appointed to Seabrook and Amesbury Mission. A brother, Philip Mowrer, preached most of the year in Seabrook, while Brother Cromack preached at the Mission in Amesbury. This is the first mention of Amesbury in the Minutes, although it had been for some years connected with Seabrook and had thirty-six members. Thus both Hampton and Amesbury were once missions in care of Seabrook pastors.

Exeter was also at one time connected with Seabrook, and in 1844 the membership of ten persons was transferred from Seabrook to Exeter Mission by order of the presiding elder.

These societies have outgrown Seabrook in many respects, as children outgrow their mothers, but relationships cannot be outgrown.

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In 1836 a church was erected at a cost of \$1,500. In 1862 it was enlarged and repaired at an expense of \$1,500. In 1854 a very neat and convenient parsonage was built on the Amesbury Road.

In 1893 Seabrook disappeared and Smithtown took its place. For years this stood by itself and usually was left to be supplied, but beginning with 1909 it was made Hampton and Smithtown, and thus it stands.

SWIFTWATER AND BENTON

Swiftwater became a part of old Landaff Circuit in 1831, Charles Cowing was pastor. He died in Lisbon in 1869 after having preached for over forty years. The first church edifice at Swiftwater was built where the present one stands, as a union house, and was dedicated in July, 1842. Orange Scott preached the sermon on that occasion. This house was burned in 1863 or 1864, and the one now standing was erected soon after.

The first Quarterly Meeting in Benton was held in a barn not far from where the church now stands. The preacher was E. B. Morgan, then pastor at Landaff. This was in 1839. A Union Church was afterward built which in the prosperous days of that community was well filled every Sabbath by attentive listeners to the word of life. Of late years the congregation has greatly diminished in numbers. Benton and Swiftwater were united in a circuit in 1851 under Daniel W. Barber, who died in 1881. T. J. Andrews followed for the years 1852-53. In was during this pastorate that the parsonage was built. No preacher has been in the parsonage for a long time and the pastoral care it receives comes from the pastor at Woodsville.

SOUTH TAMWORTH

South Tamworth felt the effects of the work of God as it radiated from the Tuftonboro Circuit. There was preaching here from time to time, and some were converted. Joseph Kellum was here in 1821-22. He is spoken of as a

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man of sound mind, some ability, and quite arbitrary. The preacher in 1824 was Charles Baker; there was some revival that year.

In 1825 came John Storrs, a man of great strength and power, and a leader in the progressive ideals that were coming to the front. There was a sweeping revival through this section in 1831 under the labors of Schuyler Chamberlain. At South Tamworth thirty-one were converted, among whom was Larkin D. Mason, a man of great energy in the business and political world, who for more than seventy years was a member of this church, and at ninety-two years of age was full of the reminiscences of past events, and was living in hope of heaven. These thirty-one converts greatly strengthened the class of eight that had been organized in 1824, and were aids in paying for the church built in 1830.

Probably the first church building of any kind in this eastern part of the State, or at least in Carroll County, was built in 1818 at East Tuftonboro. The Methodists built a church at Moultonboro; Judge Mason could remember when it was dedicated. The Congregationalists had a house in the west part of the town. After a time it was decided that there was room for but one church, and the Congregationalists gave way in favor of the Methodists, who sold their church and bought the Congregationalist house. This was moved into South Tamworth village, where it now stands and has ever since been the Methodist Church.

In 1829 Lemuel Harlow was the preacher. He went into the store one day. According to custom, the storekeeper set out the decanter and sugar bowl and asked Harlow to help himself. He refused to drink, when one of the few Methodist men of the place took him to task for this discourtesy, saying, "You ought not to have refused, for he helps us in our work." Evidently, he was then like some are now in the small places—afraid the church would lose the financial support of the dispenser of the ardent.

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Most of the leaders of those earlier years are gone, either by death or removed from town, but the little company keeps the fires on the altar.

Dana Cotton, a man of very limited education, but a man who knew his Lord intimately, was sent here in 1896 and remained three years. He found the church in a great commotion over the previous pastor, who was a floating supply. Some insisted they could not have anyone here to preach—better close the church, etc. This man of God shut his ears to the clamor and, getting the key to the church, went into the pulpit and knelt before the Lord to ask what should be done. After a time he came out, his face aglow, and told the people the Lord said it was all right; they would have a good time. The sight of his face was enough; they could but believe him. He went to work and during the year had a most gracious revival of religion that brought a large number to God and brought the peace of God into the community in a most wonderful way. Cotton was a very large and heavy man, who carried a great weight of flesh; one night, going upstairs to retire, he fell, sustaining injuries which resulted in his death. Surely he was a man of God.

STARK

Stark was incorporated January 9, 1795, under the name of Percy. December 28, 1832, by act of the Legislature, it was changed to Stark, in honor of General John Stark. Soon after the railroad came through the citizens decided to build a church, a Union House. The work was carried through and a house, called the finest in the country for the money (costing \$1,050), was soon completed. It was occupied by the Free Will Baptists and Methodists, but for many years only the Methodists have been here. It is mostly a supply place with Groveton or West Milan.

STRATFORD

Methodism was the pioneer religious movement in that town. James Brown, son of a Congregational deacon, wel-

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comed the itinerant to his home, and soon became a member of the church. A society was organized early in the century, and the first church built in 1808 on "Meeting House Hill." It was never finished. History records these facts: The seats were made by placing sections of logs on the floor and laying rough boards across them. The church was raised quite a distance from the ground and furnished a refuge from the heat of the sun for the sheep which roamed at will through the unfenced wilds. Their noise often interfered with the services, and Elder Marshall once called to them in the middle of his sermon, "Bleat away, we can make as much noise as you." The house was not cared for, the door was often left open, and the sheep used it as much as the people. The location was not a good one and many desired a change. Much opposition arose, but finally the house was taken down and the material used in the construction of the Town House, about 1820, on the road between North Stratford and South Hollow. The work continued with various preachers until 1835, when there was quite a revival, and a new church was determined upon at the Hollow. It was completed and dedicated in the fall of 1854 at a cost of \$1,000. In 1866 a bell was purchased for \$175.

Stratford was connected with various places in the circuit, sometimes starting from Northumberland to Pittsburg, again from Stratford to Milan; then Stratford and Columbia, or South Northumberland. For many years it was with Northumberland.

For years at a time very little attention has been paid to Stratford Hollow, but effort has been made to keep the work moving at North Stratford with some success.

SUNAPEE

The beginning of Methodism in Sunapee dates back to 1805. As early as 1800 a Mr. Jones preached in the house of John Chase; later Mr. Shaw preached in the same place. In 1818 Guy Beckley and Zebedee Twitchell were on the

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circuit and preached in the district schoolhouse on the hill, just beyond the Jesse Barnes place, on the east side of the highway. In 1823 Mr. Steele held services here, and was followed in 1830 by Mr. Jordan. Elijah Hedding was also one of the early circuit preachers in this vicinity.

In 1832 the church at the lower village was built and known as the Union Church. The land was given by Nathaniel Perkins, and when the church ceased to be used for religious services it reverted to the heirs of Nathaniel Perkins. It contained fifty-two pews, and as various denominations were represented—Methodist, Free Will Baptist, Congregationalist, Universalist—it was decreed that each owner of a pew should have his or her choice of a preacher one Sunday each year. Up to 1835 these good people worshiped together; then the Methodist Society was organized. Joseph C. Emerson was the first pastor. The Free Will Baptists united with the Methodists, making a membership of twelve.

In those early days folks coming from a distance brought hay for their horses and lunches for themselves, which they enjoyed on the steps of the church or, in colder weather, about the stove. The first church was erected in 1856. In 1869 a vestry was added. The building was burned June 10, 1871, when a fierce fire swept away the factory, machine shop, and several homes. A spark ignited the belfry tower and there was no way to reach it. No one dared to fell the steeple, so the church was slowly burned.

The old site was sold, and the present church soon begun on land given by John B. Smith. The vestry was used for three years. On June 14, 1874, the audience room was dedicated under the pastorate of Silas E. Quimby, when the debt was cleared. Many improvements have been made, until to-day they have a fine church property valued at \$8,000 free from debt, with a membership of 107. The foundations of this church were laid deep and strong through the efforts of many sturdy, earnest Christian men, who labored faithfully and with deep interest in its welfare.

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SUNCOOK

The first settlement of the town of Pembroke was in 1729. The first Methodist to preach here was James Cofran, in 1804. In 1805 Pembroke was connected with Northfield Circuit. Caleb Dustin was the preacher. This year the first Quarterly Meeting was held in Pembroke, in the old, unoccupied Presbyterian church, near where the Congregational church now stands. In 1810 Abner Clark formed a class at Suncook. In 1837, when Joseph Kidder was preacher in charge, the church on the hill was erected, and for a time was the central point of Methodist influence and interest. In 1840 Abraham Folsom formed a class in Suncook. In 1841 Pembroke became a separate station and Lewis Howard was appointed its pastor. In 1849 Suncook became a station and under Mr. Folsom, for the second time pastor, a church building was erected and dedicated in September. In 1869 this church, which stood on Church Street, was enlarged; a revival followed and nearly one hundred were added to the membership. A vestry and parsonage were built in 1870. October 11, 1882, this church and parsonage were destroyed by fire; but a new edifice was at once erected on another site at a cost of \$15,000, and a bell was placed in the belfry. The dedication took place July 6, 1884. This church burned Feb. 15, 1911, but they built a new one and dedicated it July 21, 1912. It cost about \$25,000. Herbert J. Foote was the pastor. They have had eighty-six pastors from 1804 to 1929.

THORNTON

Early in the nineteenth century the Free Baptist and Methodist preachers came upon the scene in Thornton and began to herald the rousing message of free salvation to every genuine penitent. Both had large followings. School-rooms, barns, kitchens, and town houses filled with thoughtful inquirers, and revivals spread in every direction. Both denominations had members at Mad River, Thornton Gore, West Thornton, Campton, Woodstock and Waterville. The

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Free Baptist sentiment crystallized at North Woodstock and West Campton, where two small churches now flourish, also at West Thornton and Thornton Gore for many years they were prosperous. The Methodist people organized classes in nearly all the above towns and were served for many years by the preachers at Plymouth, which was the center of a vast circuit. This must have been in 1827, as that was the year when S. Fisk and Joseph Kellum were on Plymouth Circuit, which then embraced Thornton.

The Plymouth preachers continued to go up the valley until 1839, when Plymouth became a station instead of a circuit. For twenty years the old circuit did not appear in the Minutes. During that time the Free Baptists held the ground.

In 1871 many of these people joined in the organization of a Christian church of thirty members. This regime continued until 1884, but for some time they were failing in interest. In this extremity an appeal was made to the Seminary at Tilton, and George A. McLucas, S. W. Wyman, Dana Cotton, and others were sent to preach.

In 1887 G. W. Buzzell was appointed and remained one year, followed by G. H. Clark, two years; then came A. P. Reynolds. From that time on the work had a preacher nearly every year.

The present church was built in 1866. The parsonage was secured in 1887.

Thornton keeps up a good measure of interest. Out of the membership of this society have come a father and son who are members of the Conference—E. J. and N. E. Canfield.

For many years a little church existed at Ellsworth, twelve miles over the hills from Thornton, but it died from want of people to keep it going.

TILTON

It is supposed that the first Methodist sermon preached in this place was in 1803 by Martin Ruter, one of the most

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scholarly men of early American Methodism, and the first man to receive the degree of Doctor of Divinity. He preached at the house of a good Baptist brother, Deacon Jonathan Clough, on "Bay Hill." A year later this same brother opened the doors of his house again and received Lewis Bates. Mr. Bates gave a son to the Methodist ministry in the New England Conference, Lewis B. Bates, a well-known pastor and evangelist, and by him a grandson, John L. Bates, who became the governor of the State of Massachusetts.

In this year 1804 the first class, consisting of eight members, was organized at the home of Joseph Knowles. Caleb Dustin and Lewis Bates, preachers on the Bridgewater Circuit, came here occasionally to hold services. On the second visit a revival began. The first meetings were held in private houses and sometimes in barns.

In 1805 the first society was formed and a year later reported thirty-one members. It is a question where this society was located, as to a circuit, whether with Center Harbor or Pembroke, but probably the latter, for in 1809 it was a part of the Pembroke Circuit. Lewis Bates was the preacher.

In 1827 Samuel Kelley and William D. Cass were on the circuit, and regular meetings were held on the Sanbornton side of the river. The old wooden church, with its antiquated pews and "sounding board," which stood on the Tilton Fair Grounds—long a relic of the past—was used half of the time and the schoolhouse on Bay Hill the other half. In September, 1828, the first brick church was dedicated.

In 1854-55 Silas Quimby was pastor; the latter year the site for a new church was selected on the Sanbornton side and building began. The new church, costing \$10,000, was dedicated February 4, 1857, by Bishop Osmon C. Baker. John Currier was the pastor.

Since 1884 many improvements have been made, resulting in a modern, attractive, and well-equipped church.

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Many of the preachers here have rarely, if ever, been equaled for intellectual strength, holy zeal, and a self-sacrificing spirit. Hindered as they were by lack of financial resources and difficult obstacles, their successes have been marvelous.

The noble army of pioneer builders have passed on, but the foundations laid by them over a century ago are still firm and strong and will never fall. This church has an opportunity equal to no other church in the Conference, related as it is to the body of students that are there from year to year.

TUFTONBORO

The Tuftonboro Circuit of old formed an elliptical orbit with preaching places about twenty miles distant from each other. This was quite a circuit for those days, but it is now only a fragment of what it originally was. It once stretched away to the very fringes of the State in a northerly direction, touching the Canada lines. There was a Wells class and a Lyman class whose history we are unable to trace. If these classes were in the towns of Wells, Maine, and Lyman, New Hampshire, they indicate that the charge was one of mammoth proportions.

This circuit once embraced Rochester on the south, Moultonboro on the north, Parsonsfield and Newfield on the east, with Lake Winnepesaukee forming a natural border on the west. It embraced a territory fifty miles in length and thirty miles in width, and included ten towns or more; the principal of which were Rochester, Wakefield, Wolfeboro, Milton, Moultonboro, Ossipee, Tuftonboro, Brookfield, Parsonsfield, and Newfield. Tuftonboro was the scene of the earliest action and gave the name to the circuit.

The first Methodist sermon at Tuftonboro was in 1804 by Caleb Dustin. It was in a private house, since known as the "Old Peavey House." The first hymn sung in public by a Methodist in this region was one of Watts', beginning,

"How shall the young secure their hearts
And guard their lives from sin?"

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At this time (1804) Tuftonboro belonged to the New Hampshire District of the New England Conference, which Conference embraced most of the six New England States. The State of Maine was one district, Vermont was another, and the State of New Hampshire was, in Methodism, called New Hampshire District. It was composed of five stations, namely, Lunenburg, Landaff, Bridgewater, Hanover, and Grantham. The rest of the State was all missionary territory. In 1805 Tuftonboro and several other stations were added and Lewis Bates was the first preacher appointed by the Conference to the charge. His first text was this: "I was a stranger, and ye took me in," Matthew 25:35. John Brodhead, whose name is quite conspicuous in American Methodism, was the first presiding elder on New Hampshire District. These pioneer preachers were followed by a long line of illustrious men, both pastors and presiding elders.

As to the first churches, in most cases where classes were formed, church buildings were early under contemplation, though frequently the worshipers gathered for years in private houses, barns, groves, and schoolhouses. The first church in Tuftonboro was built in 1820. It was unplastered and heated by an old-fashioned fire-place. The first one in Wolfeboro was built soon after, unplastered, with no arrangement for warming, the people hibernating in winter or holding occasional services in schoolhouses and private dwellings. The first church in Rochester was built in 1824. This church, like many others in this region, has a very interesting history of its own. In Moultonville the first church was erected in 1866. Milton built its first church about the same time.

As in most new fields the financial problem was a trying one on Tuftonboro Circuit. The men who pioneered here evidently did not have hopes of gain. The total amount collected the first year (1805) was \$26.45. This scanty pittance was disbursed as follows: Lewis Bates, \$13.07; Thomas Goodhue, \$6.48; John Brodhead, presiding elder,

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\$4.10. This left a small balance for incidentals. In 1809 when the societies aggregated about three hundred members, only a little more than \$100 was contributed. The people of those days were not as generous and benevolent as the people of to-day are. How two or three ministers managed to survive on this meager allowance must be an enigma to those who find it difficult to live on \$500, or even \$1,000 in this day and time. Many in our day think they are poorly paid, and have to sacrifice, but what of those men!

WARREN

The first settler in this town was Joseph Patch, who came in 1767. He was under twenty years of age. Others came, and in three years there were six families. In 1800 the town had a population of 336; by 1850 they had grown to 872. The high-water mark of population was about 1860, when it was 1,152. This was a time of much prosperity in the logging industry.

The Methodist itinerant found his way here in 1800, when Elijah Sabin, riding through on his way to Landaff, stopped in this village for dinner. He went his way toward the Summit, and stopped for the night with Chase Whitaker. In the morning a service was suggested. A messenger was sent throughout the section to notify the people. By 2 o'clock quite a number had gathered under the maples, and Sabin preached a powerful sermon which took hold of many, and the foundation was laid for the future Methodism of the place by organizing a class of three members, namely, Chase Whitaker, Dolly Whitaker, and Sarah Barker. Before the year was gone more than thirty had joined the class. That town with others was a part of the great Landaff Circuit. For many years the only place for the meeting was the houses of the people, under the trees, or in some schoolhouse or barn. There was no church building until 1818, when the first church was erected. It is related that the decision to build one was reached when Jonathan Merrill brought his second wife from "down

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country." Mrs. Merrill was surprised to find that a town already fifty years old had no house of worship and shamed the men into providing one. The result was a house 40 x 50 feet. It was raised July 4, 1818. A great crowd was present and the affair proved a gratifying success.

The active agent (Mrs. Merrill) being a Congregationalist, expected that no one but the "Orthodox" would be allowed to preach there. This naturally caused much friction. The Free Will Baptists also came, and flourished for a few years, but it was not long before the society was extinct. Soon the Methodists had the ground very largely to themselves, and for many years they have practically been in possession of the field.

In those early days they had camp meetings here. It was sometime between 1811 and 1815 that the first one was held, and the place was on Pine Hill, the time being early part of September. It was a great meeting, more than two hundred being converted. Some stirring times were experienced. The devil's hosts were there in force, and did much to annoy God's people, but they were conquered. John Brodhead was in charge of the meetings. Other meetings were held in later years.

Quarterly Meetings were a great success in those pioneer times. The old records of the church contain some very interesting data. There is one item worthy of permanent record, one that probably has no parallel among us as a system of finance. It was known as the "Sheep Fund." In those days great numbers of sheep were raised in the town. At the Quarterly Meeting held at Orford May 17, 1823, the following was adopted:

WHEREAS, Many of the members of the Methodist Episcopal Church have for a long time been desirous of entering upon some easy and equitable method of support for the preachers who should be appointed by the New England Conference to labor among them annually, they have thought proper to enter upon the following method, viz: that each member or friend who is so disposed, and wishes to, may support Methodist preaching; may give one sheep or more to be disposed of according to the following articles:

Article 1—Provides that each subscriber may give one or more sheep as a fund for the above purpose, to be under the care of the

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Steward, the income to be apportioned by the first Quarterly Conference of each year.

Article 2—Provides that each subscriber may keep the sheep given by him, and pay over the wool and deliver over the increase to the Stewards or leaders yearly, and the price of keeping said sheep shall go on a yearly subscription.

Article 3—Each sheep shall be marked with _____.

Article 4—Provides for the amending by a three quarter vote of those at any regular meeting.

The names attached to that were mostly Warren men, and were Joseph Boynton, Samuel Boynton, James Bixby, Daniel Merrill, and Joseph Hunt.

Warren became a station in 1843. This move did not seem to satisfy all, as they sought to have it placed back again the next year. The building of the Methodist church here was in 1846-47 during the pastorate of Sullivan Holman. The old church was used by the Congregationalists, Free Will Baptists, and later the Universalists had grown considerably in favor. Congregationalists and Baptists were about dead. The Universalists claimed the church one fourth of the time, so that when they were having service, the Methodists had to go to the schoolhouse. Not being pleased with this plan, they decided to build a house of their own, and the present church on the Common west of the old church, which is now the Town Hall, was the result. The old parsonage was secured in 1836-37 when Salmon Gleason was pastor.

The date of purchase of the present house is not known. This church has been quite productive of local preachers, several of whom have done good work in the traveling connection. We find such men as Moses Merrill, Addison Patch, William Bixby, Benjamin Bixby, George W. Bixby, Moses H. Bixby, and Dudley C. Bixby (these last three became Baptist ministers); William Merrill; Henry Merrill, a Congregationalist; George Leroy Gleason, a Congregational pastor; Charles W. Cushman, Lafayette W. Parker, Timothy Clifford, James M. Copp, Henry B. Copp, George C. Noyes, Jeremiah S. Jewett, James M. Hartwell, Calvin T. Bailey, Methodists.

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WEST CANAAN

This is on the Enfield charge. It was a very small chapel where services were held from time to time until in the early nineties they decided to become a Methodist Church, and the presiding elder was asked to come and organize them, which he did, and from that time they have been an interested company.

WEST HAMPSTEAD

Candia, Danville, Epping, Fremont, Kingston, Raymond, Sanborn, and West Hampstead are all in an area that can easily be reached. All have been referred to save the last one, West Hampstead. The influence of the early days was felt here, no doubt. It appeared as a supply place in 1884-1885. In 1886 the pastor was William Love for one year, when it was again left to be supplied. They have been cared for in this way to the present. They have had a neat church and parsonage for about forty years.

WESTPORT

This has for many years been connected with Winchester as an afternoon appointment. They have a neat and commodious chapel in the village that has a small manufacturing plant. This was in the territory of the Ashburnham Circuit of more than one hundred years ago. They still keep the light burning.

WEST RINDGE

Rindge was mentioned early in the last century as one of the places visited by the preachers on the old Ashburnham Circuit. Just what progress was made toward an organization and a church is not known to this writer. But the seed sown kept growing. Peterboro and Rindge were together in 1838 and again in 1839. Not long after that Rindge was by itself.

When the railroad came from Peterboro to Winchendon and passed through the west part of the town it naturally drew business that way and in time drew the church from the center to this place.

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THE WEST RINDGE AS IT IS IN THESE LATER YEARS

Conveyance of land on which to build a church was made to Zimri Whitney and others who lived in the extreme western part of Rindge, New Hampshire, and was dated March 16, 1824. This was a Circuit and accommodated the Methodists who lived in Jaffrey, Fitzwilliam, Troy, and Rindge. Some noted preachers at times occupied the little pulpit, among them Lorenzo Dow, Francis Asbury, Father Taylor and others. In time the members felt it too much of a burden to go so far to church, and a society was organized in 1834 that sold the old church, bought a tract of land in Rindge Center, and September 9, 1855, raised a new church which would accommodate 200 people. When completed the cost was \$1,905.55. The members continued to worship here until 1881, when (the congregation all living at West Rindge) the edifice was moved to this place and a parsonage built. When first built the membership was 43. There are now only 21, and it is hard work to pay for the preaching. A cyclone struck the village last summer and it cost \$270 to pay for damages to the church and parsonage.

WEST SWANZEY

This was an active village a few miles south of Keene. It had a Baptist and a Universalist church. The latter

THE CHURCHES

was mostly out of commission. Several Methodists were in the community who desired a church of their own. Some of them attended church in Westport, two miles away, but were anxious for one nearer home.

During the pastorate of M. T. Cilley at Winchester and Westport, the matter was taken up in the Westport Quarterly Conference and they voted to authorize the establishment of a new society and the building of a new church in West Swanzey. The work was begun at once, and in a few months there was not only a society with a number of members, but a new church completed and dedicated.

This was the home of Denman Thompson, who for many years was on the stage playing "The Old Homestead." He took an interest in the project and gave them a bell and an organ. For many years they were the afternoon appointment for Marlboro, and now of Keene.

WEST UNITY

A union church was built in this town in 1795, that at the first was used by the Free Will Baptists. It was located on an elevation and was evidently painted yellow, for it bore the name in later years of "The Old Yellow Meeting House."

It was built in the prevailing style of those days, with galleries on three sides; square pews with doors, and were arranged on three sides. The pulpit was very high, and above it hung an octagonal sounding-board. There was no provision for heating. They had to depend on the old foot stove or "go cold."

Oliver Beale was the first Methodist preacher. He was appointed in 1802 to Hanover Circuit, Vershire District, New York Conference. This District was transferred to the New England Conference in 1803, and called the Vermont District. Unity was then included in Grantham Circuit. In 1815 Unity became the headquarters of the circuit. On the first day of June of that year the New England Conference assembled here. The Conference at that time em-

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braced all of New England, except the portion west of the Green Mountains and the Berkshire Hills and that part of the State of Connecticut lying west of the Connecticut River.

This was a peculiar Conference in some ways. Bishop McKendree was sick and could not get there, Bishop Asbury drove from Albany, N. Y., to take his place and when he arrived he was so sick and exhausted that all he could do was to ordain the Deacons and Elders. George Pickering was chosen President and carried through the entire work of the session, even to reading the appointments and signing the Journal. This was before the days of "visitors" of all kinds to "address the Conference." They met behind closed doors, and in the examination of character some very plain things were said.

That old church has gone long, long ago, but a neat church about half a mile away on the highway was erected and still stands with an open door. Some of the spirit of the fathers abides.

WHITEFIELD

This was a part of the old Landaff territory and Methodism came here in good season and got a good grip. Business and any branch of the church go together if there is to be success. Some factories have been here for years that have brought in and held a good company of people. Earning their living in a place with a few leaders interested in the church, is a means of drawing them in this direction. Such can be said of the church in this town. It has been somewhat of a race between the Methodists and the Free Baptists. Both have good church buildings and parsonages, and each stimulates the other to good service.

This has become one of the better class of churches and a man may not feel that he has been slighted to be appointed here. They report a membership well up toward two hundred, with giving for benevolences of more than \$1,200 a year.

THE CHURCHES

THE WIERS

This is a beautiful spot on the western side of Lake Winnebaukee. A preaching service was established here early in the Conference year of 1882. Claudius Byrne preached the first sermon from Exodus 3. 14. A. W. L. Nelson, then a student at Tilton Seminary, was the first pastor and remained two years. He was followed by F. C. Libbey, who came in 1884.

The first class meeting was held April 25, 1884. On April 11, 1885, the church was organized with seven members. In these seven was the Morrison family—William and his wife and a sister of Mrs. Morrison, Mrs. Warner. They were people of some means and were very generous. Small as the church was, they clung to it. A few years ago the two sisters died. Mr. Morrison, though so deaf he cannot hear a word that is said, and has to carry a writing pad with him all the time, is still (1928) deeply interested in the work.

In 1885 a subscription was taken to build a church to cost \$2,500. The sum of \$1,800 was secured. With this work was begun and soon a beautiful church was erected which served them well until a few years ago, when a great fire broke out in the big Wiers Hotel, completely destroying it. The flames soon swept across the street and in an hour's time the church was in ashes; fortunately, the foundation walls were not injured. After waiting for more than a year a new church arose on the site which was dedicated in August, 1926. The services were in charge of the district superintendent, James Nelson Seaver, and the pastor, C. A. Durfee. The sermon was preached by a former presiding elder, who also conducted the service of dedication and raised \$900 toward paying off the debt.

One of the things which nearly everyone believed impossible of accomplishment was the building of a parsonage, but the pastor, George W. Jones, did not share that feeling. He said it could be done, and he set about to raise the

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

money. He approached every man he met, even a passenger who stepped off a train while it waited; and he sailed nearly every day across the lake on the steamer Mount Washington, and carefully canvassed the passengers, and never failed to get some money. In this way a very neat and commodious parsonage was built and paid for.

Among the pastors besides those mentioned who served at different times are: R. E. Thompson, William Thompson, F. C. McDuffee, George W. Farmer, Craven Laycock (for many years Dean of Dartmouth College), O. H. Jasper, C. J. Brown, D. E. Little, E. R. Wilkins, D. H. Gerrish, J. R. Dinsmore, George L. Lowell. For many years it has been supplied by students from Tilton or Boston, and at times by the pastor at either Laconia, First Church, or Trinity Church.

At this place has been a camp ground for a full half a century, where meetings are held every summer. This is fully described in another place.

WILMOT

This was in the territory of the old Grantham Circuit, and the fires of those days were kindled on the altars in all this region. The Wilmot Mission appeared in 1840. In 1841 the word "Mission" had been dropped and Wilmot was an appointment. For almost ninety years it has been recognized as a charge to which a pastor was sent, or has been left "to be supplied." Like many another town back in the hills the young and ambitious boys and girls have gone out to the larger places where they could find business. In this way Wilmot has run down and has a very small following. For many years there has been an annual camp meeting in the town.

WINCHESTER

There were Methodists in Winchester as early as 1797. There is no record of when preaching commenced. Services were held by the pioneers in the ample kitchens, in barns, and in other places. Jesse Lee held a camp-meeting here

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about 1800, which resulted in a great revival of religion, especially in the northern part of the town. The first house of worship was erected in that section and was in use as early as 1805. The farmers gave the lumber and did most of the work of building. The frame was of solid oak, the timber 12 x 18 inches in size, "rough and strong as the men who built it." It was seated at first with rough backless benches, afterward pews of the prevailing style were constructed. It was guiltless of paint, either externally or internally. As usual with all churches in those days there was no method of heating. The New England Conference held its fifteenth session in this house in June, 1810. Bishops Asbury and McKendree presided. This house ceased to be used about 1840.

Winchester was at first connected with Asburnham Circuit. It became a separate circuit in 1824. A class was early formed at the village, and a chapel dedicated in February, 1826. A new church was built in 1842 and the old chapel given for other purposes. After the Civil War it became a G. A. R. hall. In this church the first Conference that was entirely a New Hampshire Conference was held in 1845, Vermont having been made a Conference of its own in 1844.

In 1852 there was a great revival under the pastorate of Albert C. Manson; people came from the surrounding country and were converted by the hundreds.

This society celebrated its centennial in 1906, and in 1929 is on its way, nearly one fourth, toward the second. The gospel that reached the people in 1800 has kept on to the present. Its methods may differ somewhat, but the results achieved are the same.

WOODSVILLE

A Methodist Episcopal church was organized in Woodsville, N. H., in May, 1885, by George W. Norris, presiding elder of Concord District, with a membership, including probationers, of seventeen, which was increased to twenty-

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six in 1886, when Woodsville first appears in the Minutes of the New Hampshire Conference.

Albert Twichell, a local preacher, was the first pastor. A church edifice was erected in 1886 on Center Street, but was removed to its present location on Maple Street in 1889. An extension, or annex, was added in 1911 for Sunday school and social purposes. The church is finely lighted, carpeted, has an excellent pipe organ, the gift of Ira Whitcher in memory of his daughter, Mrs. Chester Abbott, and with its annex or chapel is attractive and finely adapted to accommodate the various activities and departments of the modern church.

A parsonage was erected during the pastorate of James Cairns in 1888, which with its pleasant location and modern improvements furnishes a fine home for the pastor. Church and parsonage are valued at \$20,000.

The following is a list of preachers in approximately chronological order: Albert Twichell, James Cairns (twice pastor), C. J. Fowler, C. M. Howard, William Ramsden, W. H. Turkington, W. A. Loyne, G. N. Dorr, R. T. Wolcott, E. C. Langford, C. H. Farnsworth, J. R. Dinsmore, J. N. Seaver, I. C. Brown, G. J. Buckley, A. L. Smith.

SANDWICH

The early preachers were present in this territory, and Methodism soon had a firm grip. The growth was continuous. The first session of the Conference after the organization was held at Barre, Vermont, and when it came time to fix the second place of meeting, it was agreed to go to Sandwich, New Hampshire. At that time the church membership of the New Hampshire portion of the Conference was 6,158; one hundred and eight preachers received appointments in the combined Conference, of whom 17 had just been admitted on trial and 21 remained on trial, making a total of 38 in preparatory membership at that time.

Methodism in this place gathered some of the strong men and women of the day, so that they were representative men

FRANKLIN FALLS

The town of Franklin was organized in the year 1829 out of portions of Andover, Sanbornton, Northfield, and Salisbury.

The chief business of the town was done on Main Street on the west side of the Pemigewasset River, and was known as Salisbury. In 1822 on the west side a Congregational Church was organized, and a little later a Christian Church. The east side of the river, or Franklin Falls, began to grow rapidly by reason of the building of mills, for the running of which the waters of the Winnepesaukee afforded excellent power.

Up to 1865 or 1866, so far as can be learned, there were no regular religious services on the east side. The people attended church on the west side, either at the Congregational or Christian church.

The time came when the people of the east side insisted that services should be established where they resided. Accordingly undenominational meetings were held, with preaching in Lyceum Hall by N. P. Philbrook. There were evening meetings in some of the homes. Asa Lombard and John L. Kelley opened their houses and a large company of people attended. A fine revival interest prevailed and people were converted. The attendants were chiefly affiliated with the Free-will Baptists or Methodists. Neither one was strong enough to support a church alone, so it was decided to unite and build a union church. They drew up carefully prepared articles of agreement, making it easy to stay together or to separate. The church was built in 1869. Things went smoothly for a season, but not long, and in two years the organization was dissolved.

In 1870 S. G. Kellogg, Presiding Elder of the Concord District, organized the Methodist Episcopal Church, and in 1871 "East Franklin" appeared in the Conference minutes with J. H. Haines as pastor. It was agreed between the two factions to put the church up at auction, and at the sale it was bid in by J. L. Kelley for the Methodists.

They began their work with great zeal. Most of their

FRANKLIN FALLS (*Continued*)

pastors were men of the evangelistic type, and many persons were gathered into the church. In 1893 Claudius Byrne was appointed to this place. The church had been standing for more than twenty years and was in need of repairs. He entered heartily into the undertaking, and when he was through it looked like a new house, and was about the finest church building in the town. Having done so well, they could not be satisfied until they had a fine and commodious parsonage. Both stand to this day.

The name Kelley has been on the records of this church from the beginning. It was John L. and family at first; recently the son, O. J. Kelley, and wife celebrated their fiftieth wedding anniversary. They and the rest of the family stay by.

The pastorate of E. C. E. Dorion was very successful, reaching the highest point in full membership the church had ever had to that time—182. It came to the highest point of all in the sixth year of the service of I. C. Brown, when there were 208 full members. Nearly all the pastors prior to 1912 are deceased except C. W. Martin in the Maine Conference, and E. E. Reynolds at St. Petersburg, Florida. The last four are still alive. I. C. Brown, William Thompson, C. B. Hansen and William Warren. The first and last named, one after thirty-seven years, and the other after forty-eight years of splendid service, have gone on the retired list. The last named spent much of his time of service at Franklin trying to regain his health after a free use of the surgeon's knife. Both these brothers have all their years of service greatly to their credit. The church is in good condition to-day, with fine opportunity for growth, and ready to push ahead with the new pastor, George W. Farmer.

LANCASTER AND GRANGE

Lancaster in the early days was a part of the Landaff Circuit, that first appeared in 1800 when Laban Clark was sent there. There had been some Methodist skirmishing in 1799; Clark and John Langdon came over from Lunenburg, Vermont, where they had been visiting, and held some services here. There was bitter opposition. One of the early preachers, Rosebrook Crawford, was given a ducking and ordered not to come again or it would be worse; but he was not easily frightened and kept at it. He was joined by his brother Joseph. Their preaching brought conviction to Mrs. Benjamin Bishop. It was the kind that alarmed her friends, so that they sent for a physician. It proved that she needed another kind of helper, for she soon found "peace in believing and joy in the Holy Spirit." Her husband was a blacksmith, both wicked and intemperate, but it was not long until the Spirit conquered him and he began to tell the story of redeeming love, and many others were led to Jesus. Ere long he gave up his hammer and anvil and became a preacher and joined the New England Conference.

The first Quarterly Meeting was held in 1817. The name of Lancaster first appeared as a separate appointment in 1820. The first Methodist Episcopal Society was organized July 22, 1831, with twenty-nine members, and a church was built in 1834. It seems they had a parsonage three years before the church; the present parsonage was built in 1893.

The first Conference to meet here was in 1849, when Bishop Hamline presided.

During the pastorate of L. P. Cushman in 1857 there was a great revival that stirred the entire place. The Congregational and Methodist churches worked together, with fine results. The church building was thoroughly repaired in 1858.

The next Conference session was in 1878, with Bishop Merrill presiding. In the pastorate of John A. Bowler in 1888, the present church was built. Conference came again in 1899, with Bishop Vincent, and again in 1928, with our

LANCASTER AND GRANGE (*Continued*)

own Bishop Blake in the chair; his first visit as a Bishop was the anniversary of his ordination as an Elder in 1899 by Bishop Vincent.

The same church stands that was built in 1888, only very greatly improved and enlarged. In the time when W. B. Locke was pastor they began studying the question of the needs of the young people and when R. H. Cowen was appointed in 1925 they proceeded to erect a splendid and commodious parish house that is proving a joy up to this time. In improving the church building came the gift from Miss Eva L. Van Dyke, in memory of her mother, a long time member of the church—a set of Deagan Chimes. The improvements including the chimes cost \$28,000. During this period there have been 63 baptisms, 77 preparatory members added, and 108 full members received.

The Grange Church was organized by D. C. Babcock when he was pastor at Lancaster in 1895. R. T. Wolcott, his successor, built the church that is in use to-day. It has been recently much improved. There has been an awakening so that recently there were 35 baptisms, of whom 21 were adults; 45 preparatory members, and the addition of 36 full members. This has been a splendid addition, not only of members but of life and interest for this little settlement. Lancaster is on the southern rim of the real “north country” from there to Pittsburgh at the “top of the Conference” and eastward to Milan and Dummer. There is here some truly missionary ground that, in a large way, belongs to Methodists to look after. Some good summer work is being done that needs to be carefully conserved.

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in business as well as in the church. During the recent years death has taken away many. Very little was there to hold young people who were ambitious to push ahead in life, so that the place has been left in a somewhat discouraging condition.

By the side of this church, there grew up a Free-Will Baptist church. They have been on unusually good terms, and during the past fifteen years or more they have worked in a federation that has been very agreeable. This will probably continue for years to come.

MY PARTNER'S PORTION

Whatever parts of this History the reader fails to peruse, do not neglect these chapters of the sainted Editor. His matter is richly unlike that of his editorial mate. Devout and spiritual as he was, it did not take from him a vein of humor that was always waiting near the front door to receive his visitor with a smiling face and a joyous expression. In many places he has woven words together in such a delightful manner that it commands and holds attention. For instance:

"That fine touch of nature aroused tenderness in all present and splashed water in many eyes."

Referring to the Sunday service of one of the bishops, he says, "For twenty minutes or more a vital flow of pungencies commanded unbroken and almost breathless attention."

"His thought had a widening range, was wondrously inclusive without undue freighting of his sentences with verbiage."

Many such could be given; but read them.

(These chapters, V-XII, are given as written by Otis Cole, save that the section on the TILTON SCHOOL is from the pen of Mrs. G. L. Plimpton.)



SOME OF THE BOARD OF EXAMINERS AND THE COMMITTEE ON CONFERENCE RELATIONS
AS THEY WERE IN 1923

V EDUCATION

NEW HAMPSHIRE Methodists must naturally be interested in the historic truth that the early New England initiative in the education of Methodist youth was taken at Newmarket in the fall of 1815. At a preachers' meeting in the home of John Brodhead, then and long after a resident, a beloved minister, and an honored citizen of the town, the thought of a Methodist Academy was broached and desire was augmented. Some advance steps were ordered, but it was soon discerned that the indorsement and support of the Conference were essential.

At that date the New England Conference was a very inclusive body. Most of the area, the general name of which the Conference had assumed, was its field. At its session in 1816 the Academy project was duly introduced and it found favor. A committee of three was ordered for its consideration. Martin Ruter, John Brodhead, and Caleb Dustin were appointed. The report was made the next day and accepted, but as it outlined no plan another committee was ordered, the Conference thus indicating interest. John Brodhead, Joseph A. Merrill, and Joshua Soule were named and instructed "to direct the proper course for the Conference to pursue." This committee reported that another committee of five—Brodhead, Pickering, Virgin, Dustin, and Munger—be ordered and instructed "to make such arrangements with the subscribers at Newmarket as they may think proper, and act as agents of this Conference."

A later instruction was more inclusive—"that such Academy, if built, be placed under the control and direction of the Conference, provided the Academy shall be built by the 10th of May next and permanently placed under the con-

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trol of the Conference as above, the Conference on its part pledge that it will furnish a preceptor for five years, and it is to be understood that all moneys arising from tuition shall be at the disposal of said Conference."

With this direct encouragement the friends at Newmarket supplied a site for the building, gave other aid to the movement, possibly not as much as more distant friends had expected, and then mostly in material and labor, and a building was in due time completed. Dr. James Mudge in his *History of the New England Conference* gives the cost of the structure as \$755, presumably the outlay besides material and labor as above noted. He also credits Martin Ruter with a subscription of \$80, John Brodhead with \$55, Daniel Fillmore with \$40, and George Pickering with \$30, and adds, "and many others with smaller sums."

At the Conference of 1817 the Academy enterprise awakened fresh interest and discussion. It began to appear as an inclusive and important matter. Difficulties, involved and apparent, received some attention, and caused some hesitancy. The lack of adequate funds was affirmed, yet the leaders of the movement won in the conflict of opinions. George Pickering moved and the Conference voted "that the report on the Academy business be referred to a committee to take legal advice thereon, and to have a draft of an act of incorporation prepared to submit to the next Annual Conference for their consideration, and that a committee be appointed to provide a competent teacher for the Academy for the present year whose salary shall not exceed \$500, and to superintend the arrangements of the school until the next Conference; and that this Conference shall make up as much of the salary of the teachers and other necessary expenses of the school as shall not be made up by the tuition money or otherwise."

Moses White was engaged as preceptor of the Academy. In the history he is credited as a graduate of the University of Vermont, as an "accurate scholar, a superior teacher, and a fine Christian gentleman." The Academy was opened

EDUCATION

September 1, 1817. Ten pupils were enrolled, five of each sex; seventeen others came later. Among them one must be named because of his remarkable character and career. This young man made very brief stay at the Academy, "not enough," says Mr. Mudge, "to get much of either benefit or injury." However slight may have been the impress of the school upon him, or his upon the new Methodist Academy, he, Edward T. Taylor, in later years so impressed Boston by his work at the Seamen's Bethel, and by his inimitable eloquence as to make his name, "Father Taylor," one of the imperishable memories of the city.

In 1818 the Conference deemed it important to have a regular act of incorporation under a legal Board of Trustees to hold the property. This thought prevailed and in due time the New Hampshire Legislature granted corporate status and power. Mudge adds this in the connection: "It was provided that the Conference should elect the trustees, receive a report from them annually, approve all rules and regulations, and have control of the funds in general." Martin Ruter was made principal of the Academy. His name gave fresh and valued impulse and his work advertised the new school most favorably. He opened the school with eighty pupils. A library was founded. A branch of the Academy was opened at Kingston. Gifts in aid of the work began to appear. Colonel Binney, president of the Board of Trustees, donated \$1,000; John Mudge, of Lynn, another wealthy trustee, gave a house. Many of the students were converted; thus the outlook brightened. But expenses soon were more than the income. Principal Ruter was chosen for other work in the church, and the school declined. In hope of better things, Wilbur Fisk was invited to take charge. He declined on the ground of unwise location of the Academy. His concept of the matter had value. Methodists were not numerous in the vicinity and few had large means. Phillips Academy at Exeter was but four miles away, Phillips Andover was not far, and competition with these prosperous, well-endowed institutions was

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

very unequal. Hence, after much study, it was determined to transfer the school to Wilbraham. Its prosperity there until now is "another story."

The effort at Newmarket was not in vain. "It must be generally credited," Doctor Mudge avers (and he had access to Doctor Sherman's *History of the Wesleyan Academy* at Wilbraham, and to the abundant historic treasures of the earlier times at the New England Historical Rooms in Boston), "that between four and five hundred students profited by instruction and a Christian environment at this ever-memorable school of the long ago." Also that of these "many came to occupy influential positions in society." A list given by Dr. Mudge includes the following Methodist ministers who won honorable place in New England and elsewhere: Amos Binney, George Sutherland, Edward Otheman, Charles Baker, Samuel Kelly, William C. Larrabee, and John W. Merrill. John M. Brodhead, M.D., is also named, a son of John Brodhead, the pioneer preacher. Later this Doctor John served the United States as chief comptroller at Washington. This student kept a living remembrance of the village (still one of unusual fairness) of his boyhood and school days. He made provision in his will for a Public Library, naming the generous amount of \$10,000, with the condition that South Newmarket, then a town corporate, change its name to Newfields, the early name of the village, while yet a part of the large township of Newmarket. The change was made and the Library remains an honor and a blessing highly prized by the people.

It may be added that after the transfer of the Academy to Wilbraham, Massachusetts, the real estate was sold by order of the Conference, and \$4,000 was received from the sale. A net balance of \$1,035 was received also by disposal of other property. These returns were contributed to the aid of Wesleyan Academy.

The Branch of Wesleyan Academy established at Kingston, after the transfer from Newmarket to Wilbraham,

EDUCATION

passed from Methodist control, but has had continuous history and is now known as Sanborn Seminary, having received an endowment from a man by that name, a citizen of Kingston.

After the transfer of Wesleyan Academy to Wilbraham, the land and the building that housed the school was bought by the town and used as a schoolhouse. The site has served for the village school until the present day.

Later Amasa Buck suggested a fresh local effort, the friends of Methodism were in sympathy, and the Franklin Academy was built on the opposite side of the street from the site, where the other school had been a few years ago. Mr. Buck was a famous teacher and served as the first principal. He was enthusiastic and gave the school a fine start. Unfortunately, he had a liking for pastures new, and soon became restless and withdrew. The school continued and flourished for several years under other teachers. Dr. James Pike and Dr. John B. Wentworth prepared for college at Franklin. Mary R. Brodhead, later the wife of Dr. James Pike, also completed a course of study there, as did one of her sisters. Young people of the Treadwell, Brackett, Paul, and Locke families sought education at the Academy, and many others from surrounding towns. A brother of Dr. James Pike and father of Miss Hannah S. Pike, who has furnished data for these notes, came to the Academy from Salisbury, Massachusetts, and other Salisbury lads were there for winter terms. The school had a fine "cabinet," fine for those days, and also an electrical machine. Just how long the Academy continued in service is not affirmed, but probably from 1834 to 1842, possibly longer. In the closing years the school was under the patronage of the New Hampshire Conference. That the Conference assumed any financial obligation is not certain.

At that date there was no other Methodist school between Newbury, Vermont, and Wilbraham, Massachusetts. Later the Conference decided to have a school of its own, and

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after due consideration it was thought wise to have a more central location than South Newmarket, and Northfield was selected. The school there established was long known as the Conference Seminary. Later the school was transferred to Sanbornton Bridge (now Tilton).

This, of course, led to the closing of Franklin Academy. Its building was bought by Amos Paul, a local manufacturer, and moved to the west side of the Boston and Maine Railway, and used as the first machine shop on that side of the track; later it served as a dwelling house.

The bell that had summoned the pupils to their tasks was sold to the Methodist Episcopal Church at Sanbornton Bridge.



METHODIST CHURCH

Wesleyan Academy

Franklin Academy

VI

TILTON SCHOOL

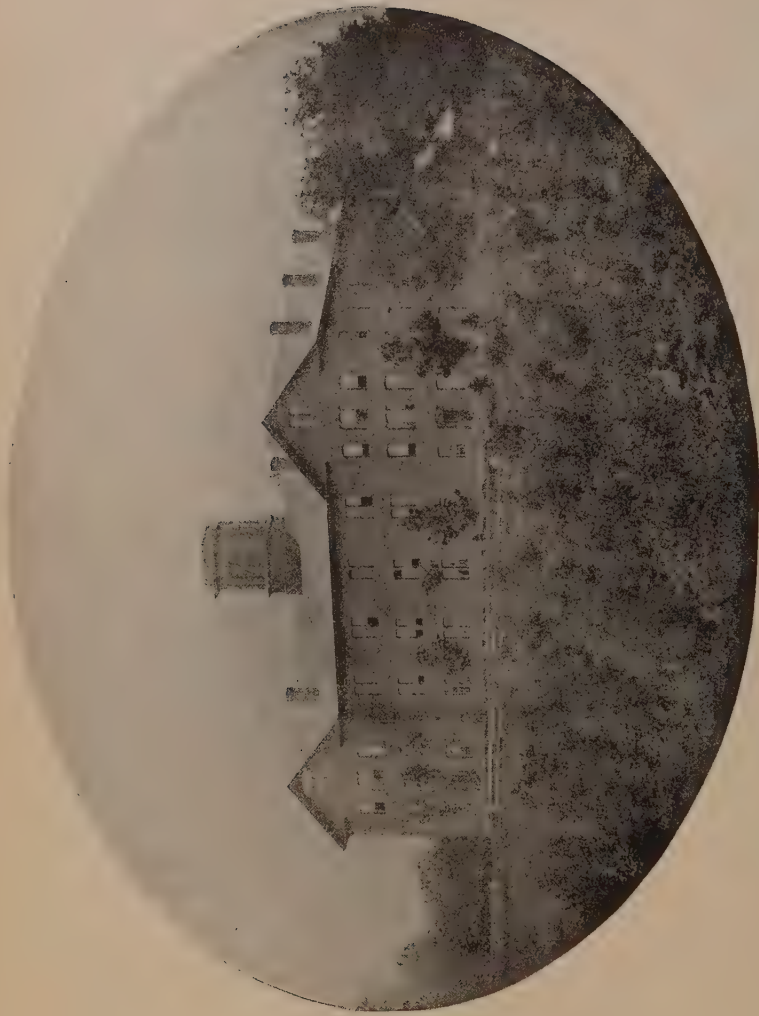
AS early as 1844, a committee was appointed at the Annual Conference to consider the advisability of establishing a school and to decide upon a place. A year later the committee reported that Newmarket had been considered, but that Plymouth was recommended. Newmarket had been the seat of a Conference Seminary established in 1817 and transferred to Wilbraham, Massachusetts. The Conference Committee, meeting in October, decided upon Northfield, and the first trustee meeting was held in May, 1845.

From the first, the townspeople considered the school as their own, and gave help as their means allowed. Tradition has it that the Hon. Asa P. Cate gave a piece of land next to his home and struck the first tree felled in clearing the ground.

The campus, starting at the south bank of the Winnepesaukee River, extended over a gentle elevation, and descended into a beautiful grove.

A brick recitation building was erected near Judge Cate's home and a wooden boarding house, near the site of the present graded school. The brick for the recitation building was burned by an interested townsman, James Cofran. We are told that this seat of learning was by no means prepossessing. Both structures were of two stories and without adornment. Perhaps the surroundings of river, hill, and woods saved them from ugliness.

Here, at the opening of the school, came the first principal, J. Augustus Adams. He remained a few months, and left to take a pastorate in the New England Conference.



This is a cut of the second building on the Northfield side of the river. It was destroyed by fire, and its successor is the building on page 247, which is on the Sanbornton (now Tilton) side.

TILTON SCHOOL

It was for Richard S. Rust to shape the policy of this new institution. Doctor Rust was a Wesleyan graduate, with a fine record as teacher and pastor. The school had a rapid growth with as many as two hundred and forty students. A summer term was introduced, and the enrollment rose still higher.

At the time Doctor Rust was guiding the destinies of the school, he was also serving as State superintendent of education, and lecturing in different parts of the State. As a result of these lectures, many advanced pupils came to the Seminary for preparation for teaching. The instruction was thorough and practical, as conducted by the principal and his able assistant, Dyer H. Sanborn.

Dr. Rust took a decided stand on the slavery question. It is said that he taught all his students to be abolitionists. Years of his life were given to work for the freedmen.

The first assistant of Doctor Rust, Dyer H. Sanborn, was a man highly esteemed for his scholarship and ability. He had previously been a teacher in Sanbornton Bridge Academy and was the author of Sanborn's Analytical Grammar. It is interesting to note that Sanbornton Bridge Academy stood near where the new recitation building of Tilton School is soon to be erected.

Another eminent teacher of the early days was Lucian Hunt, of the classical department. He accumulated a competence, and gathered a valuable library, both of which he bequeathed to the school. About the time of the Civil War the school library was known as the Norris Library, because of the gift of one of the trustees. Now it might better be called the Lucian Hunt Library.

Sylvester Dixon served as teacher of mathematics for nearly thirty years, and left upon the students the impress of his sterling character.

The Conference must have seen the wisdom of giving generously to this school, when at least nine of the earliest graduates entered the ministry, and five girl graduates became ministers' wives.

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

Doctor Rust was followed by his assistant, John C. Clarke, and Mr. Clarke by his associate principal, James E. Latimer, with whom the idea of a woman's college originated. A desire for the higher education of women was in the air. Horace Mann was admitting women to Antioch College in Ohio. Queen's College in London had been established, and Mary Lyon had founded Mount Holyoke Female Seminary. In December, 1852, the Legislature granted the charter needed for the Female College, and authorized the enlargement of the Board of Trustees. Among the men then added was President Franklin Pierce. Doctor Latimer left the Seminary for a career that culminated in the position of dean of Boston University School of Theology, where he was called the foremost scholar produced by the first century of American Methodism.

Calvin S. Harrington graduated from Wesleyan University in 1852. At the opening of the fall term, having married the preceptress, Eliza C. Chase, he became teacher of Latin, under the principalship of Doctor Latimer. After two years he was elected head of the school. Professor Harrington adopted the female-college idea with enthusiasm and set about developing its possibilities. He introduced a Belles Lettres Course of three years and a Classical Course of four. The young women graduating with the degrees Mistress of Liberal Arts and Mistress of English Literature, had the proud consciousness that their Alma Mater was one of the first institutions in the country to grant degrees to women.

Meanwhile the trustees had rebuilt the main building at a cost of \$20,000. After the improvement it was three stories high with wings at each end for dormitories. The cost of building had exhausted the funds, but the interior was painfully bare of furnishings. The churches of the Conference came to the rescue, each church sending the furnishings for one student's room. The students and faculty raised money to make the reception room and society halls comfortable, though not luxurious. It was in this

TILTON SCHOOL



CONFERENCE SEMINARY

In the autumn of 1857 the main building was ready. At right angles with the main building were two wings, east and west. These buildings were destroyed by fire, November 7, 1862. Three buildings built on the new site, Sanbornton Bridge, in the summer of 1863. Corner stone of present building was laid July, 1887.

building that Mary Baker Eddy was allowed the use of a room where she conducted an elementary school. She was never a pupil or teacher of the Seminary, her school days being spent in the old Sanbornton Bridge Academy, which has been mentioned.

There are those who remember how once, on a school holiday, Professor Harrington called together the boys and set off for a walk. When they returned, each brought a young tree. These were set out and some of them still give shade and beauty to Elm Street.

Professor Harrington's term of service as head of the school was longer than that of those preceding him. It gave opportunity for raising the standard of scholarship and for leaving a spiritual impression never to be forgotten by his pupils. In the *Methodist Hymnal*, No. 185, "Holy

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

Ghost With Light Divine," recalls that Professor Harrington was both a singer and a composer. His gifts, inherited by his son, Professor Karl P. Harrington, have helped to give us the *Methodist Hymnal* in its present form. Calvin Harrington later became professor of Latin at Wesleyan University.

B. C. Cushing became the next president, with R. M. Manly as principal. Mr. Cushing left within a year to return to a former pastorate, leaving the school to his associate, Mr. Manly.

And now the Seminary saw setback after setback. The Civil War cut into the attendance. An honor roll of the war would contain the names of Col. Henry W. Blair, Major Otis C. Wyatt, Adjutant Luther T. Townsend, and Captain Richard C. Musgrove. In the midst of this sorrow and anxiety the Seminary met a loss of its own. One night in 1862, during a violent storm, the fine building, of which the Conference had been so justly proud, was reduced to ashes.

When Mr. Manly left to become a chaplain with the troops in the Civil War, Henry Lummis, who had been an instructor, took up the task of managing the school through the difficult year that followed. He deserves high praise for his success in holding the school together. The pupils were scattered in rooms throughout the town. Recitations were held over a store where the Tilton post office now stands. Although a teacher of the classics, Professor Lummis interested his pupils in botany, geology, and mineralogy. He enlisted the interest of Dr. William Prescott, of Concord, who gave the school the Prescott Cabinet.

When the time came for rebuilding, the site chosen was on the north side of the Winnepesaukee River, in what was then known as Sanbornton Bridge. The new campus contained seven acres, a part of which was given by Doctor Ladd. On this land was erected first an academic building, three stories high, containing eleven rooms. At the west was built a boarding house for young ladies, and at the

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east, one for young men. The inclosure of the present chapel is the same as it used to be.

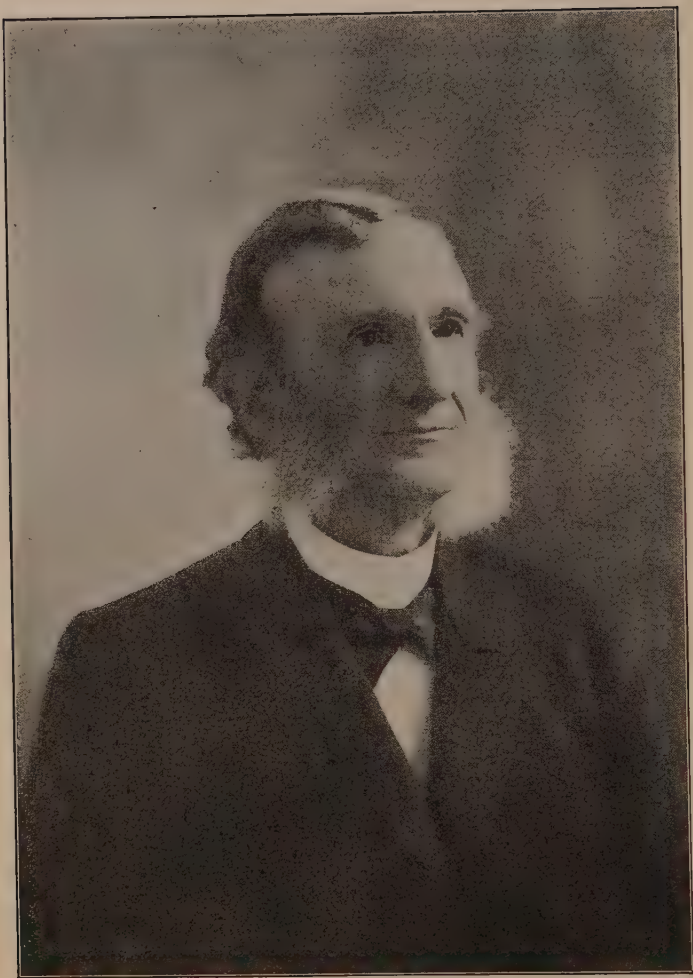
Professor Lummis was followed by Lorenzo Dow Barrows. He came to the school after thirty years of preaching. He had also been president of a female college in Pittsburg. Dr. Barrows was a man of great energy. At the time he was president of the Seminary, he was presiding elder of Concord District and leader of the newly organized Prohibition Party in New Hampshire.

Under his leadership the student enrollment rose to 350. For five years he served, and later returned for a year that was cut short by his death. He established and taught a special class for student preachers. The Ladd professorship, later founded, was his suggestion.

As the institution was both a college and a preparatory school, there were two officers in charge, a president and a principal. During Doctor Barrows' term as president. George J. Judkins served as principal. The latter shared in the management of the school and was the financial administrator. His gifted wife, also a member of the faculty, still survives, and is an authority on this period of school history.

During the five years between Doctor Barrows' first and second presidencies, John B. Robinson, a graduate of Ohio Wesleyan, filled the position. To his teaching he added lecturing, preaching, and writing. The school library contains several books of verse bearing his name.

When Doctor Barrows was stricken with his final illness, Silas E. Quimby, pastor of the local church, became president and served for several years. His reports show that the school was in financial straits; that many devices for eking out the income were proposed, that even the suggestion of moving to another town was considered. Mr. Quimby is another example of a devoted educator carrying a financial burden almost too heavy to be borne. All the heads of the school had held office by contract; the trustees furnished the buildings, decided on the rates to be charged,



DANIEL CLARK KNOWLES, D.D.

A leading preacher, a wise administrator. President of the
Conference Seminary, 1885-1891.

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and sometimes made the rules. The president collected the fees, paid all expenses, and kept what was left. Many protests had been made against this system of "farming out" the school. Mr. Quimby was the last of these heroic men who gave their best and received a very uncertain remuneration.

He continued a trustee until his death. As his father had been one of the original trustees, the service of the two extended over a period of sixty-eight years.

A few of the clergymen trained in the school at this time should be mentioned: C. S. Nutter, F. C. Pillsbury, Saul O. Curtice, J. Alphonso Day, Norman J. Squire, M. V. B. Knox, G. N. Kellogg, C. E. Cate, Charles Tilton, William Ramsden, Claudius Byrne, E L. House, William Love, and Willis P. Odell.

Among those who have won high scholastic records is Solon I. Bailey, professor of astronomy at Harvard. Sam Walter Foss, of this same period, has won wide fame by his poem, "The House by the Side of the Road."

In 1885 Daniel Clark Knowles, a son-in-law of Doctor Barrows, was elected head of the school.

The burning of the boys' dormitory, in 1886, made the construction of a new edifice inevitable. Doctor Knowles solicited the \$50,000 needed, planned and erected the building which has served well now for forty years.

Doctor Knowles accomplished what he did in spite of constant physical suffering, and at the sacrifice of personal inclination. Dr. Ira E. Chase was led by his confidence in Doctor Knowles to become a most generous benefactor of the school. When ill health compelled him to retire from the principalship, he performed with marked ability the duties of field agent and left a deep impression by his chapel talks as Ladd professor.

Jesse M. Durrell had graduated in 1869, been elected a trustee in 1878, and with his wife, Irene Clark Durrell, of the class of '76, brought to the school whole-hearted devo-



THE TILTON SCHOOL

This was built after the fire of 1886, and is in use at the present time. Changes are being made in the arrangement of rooms that will add to its convenience.

TILTON SCHOOL

tion to its interests. The gift of a chemical laboratory, the offering of prizes for success in chemistry and in commencement speeches, the writing of a ritual for the society now known as the U. K. P., the field agent's work for the gymnasium fund, the making of the school his residuary legatee, show how warm was his devotion to the school.

Frederic Lawrence Knowles, with his poems, left the shining name from this period. Craven Laycock has attained honor as Dean of Dartmouth, and John Gowdy, president of Fukien Christian University, China, has probably carried the Tilton spirit farthest from home.

It is not possible within the limits of this presentation even to mention the names of the many who have become eminent in law, medicine, the ministry, and other callings during this and subsequent years. To give the names of those who have joined the New Hampshire Conference would be like calling the roll of the Conference.

Upon Doctor Durrell's resignation in 1896 to take a pastorate in Nashua, George Lincoln Plimpton, Wesleyan '91, became principal. He had been on the faculty for five years as instructor in Latin and Greek, so his connection with the school extends over a period of thirty-seven years.

As the school increased in attendance, the one building became inadequate and adjoining property, as it came into the market, was acquired. Five of these houses serve as homes for members of the faculty and groups of students. Knowles Cottage, Chase Cottage and a schoolhouse provide for the needs of the Lower School. This department was organized to meet the demand for a school with home care for boys between the ages of eight and thirteen. Another house is devoted to the use of the music department.

The new buildings erected during Mr. Plimpton's administration are a fine gymnasium in 1906, a spacious dining hall in 1910, and a central heating plant, and administration building completed during the present year.

For physical training and recreation, the school enjoys



GEORGE L. PLIMPTON

For thirty-seven years a Professor and Headmaster of the Tilton School. It has grown greatly under his leadership.

an athletic field, given and developed by one of the trustees, Charles E. Tilton, Jr., in memory of his father. At the north of the school, a pond, with the surrounding land, gives opportunity for winter sports.

In 1918 the Jubilee Campaign added nearly \$200,000 to the school's endowment. Another campaign for a building

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fund is now in progress. This will add to the present equipment a much-needed recitation and administration building.

As the Seminary was founded to meet the needs of the young people of Methodism, so it has been ready to adapt itself to new needs. It was a pioneer in offering higher education to women. When the need was generally recognized, and women's colleges and coeducational universities had sprung up, the Conference Seminary dropped its title of Female College, content to be a first-class fitting school. The name was shortened to Tilton Seminary, and was later further simplified to Tilton School.

For several years the trend away from coeducation has been noticeable. The steadily decreasing number of girls in attendance made a change of policy seem advisable. Recently the trustees have voted that Tilton School shall become a boys' boarding school, with a day school for the girls of the town.

Loyalty to the school has been accompanied by loyalty to the nation. The service flag of the school has three hundred stars, while seven young men made the supreme sacrifice in the World War.

Through all the eighty-two years of the school's history, a path has been kept well worn to the New Hampshire Conference. Always a group of earnest students are looking toward the ministry. The school is justly proud of those of her graduates who are upholding the standard of the cross in China, India, Japan, and Africa. She is also glad to welcome natives of Cuba, Porto Rico, Mexico, South America, China, Japan, Korea, and the Philippines, who study a few years and return home with what they have learned of American Education and Culture and the teachings of Jesus Christ.

Gratefully, this school, a child of Methodism, reviews her history, realizing the meaning of the words, "Thus far Thy power has led me on."



THE NEW ADMINISTRATION BUILDING, TILTON SCHOOL, COMPLETED 1928

VII

THE METHODIST GENERAL BIBLICAL INSTITUTE

AN educated ministry is an ideal of New England life. That ideal antedates the advent of Jesse Lee and Methodism. The far-visioned founders of Harvard and Yale cherished it. The later educational movements and institutions of the Methodist Episcopal Church in New England are a fair fruitage of that idealism. It has been charged that Methodists were willing to accept the ministerial service of uneducated men, and not without reason. A fair defense for all that may be affirmed in the case can be made.

Methodism rightfully cherishes the scholastic repute of John Wesley. He was an Oxford man, a fellow of Christ College. Nevertheless, in the sweeping development of the societies he formed by necessity, while abiding an Anglican until the end of life, he found it imperative to give some men authority to preach the gospel who had very incomplete educational equipment. An instance: He wrote Gideon Ousley, a recently converted man, asking him to go and speak to a certain people in need of a gospel message. Mr. Ousley modestly declined as having no fitness. Then Wesley sent this mandate: "Go, Gideon; you know the disease and the remedy." There was wisdom. Psychologically it was fitting for the sender and the sent. George Eliot has this: "The tale of the Divine Pity was never yet believed from lips that were not felt to be moved by human pity." The obedience of Ousley proved a blessing; his message was well received and later he became a valued herald of the cross.

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Wesley commissioned only those having real experience as redeemed and saved men. What they had seen and felt they were to voice to others. Then he insisted on immediate effort for intellectual equipment and growth, and was severe in rebuke of mental indolence. He not only sought to make provision for his preachers but also for the common people, diligently seeking general advance in the intellectual as in the moral and spiritual status of all.

It is true also that in the early American Methodism many preachers were taken directly from the common people and those having slight preparation for public speech, save native abilities and a vital personal experience of salvation from sin by faith in Christ. It may not be overlooked by any that the heroic and apostolic Peter and John were discerned by the Jewish autocrats to be "unlearned and ignorant men." The men sent forth to ever widening and greatly needy fields by Asbury, McKendree, and Roberts had native force, spiritual illumination, and some real power for voicing a homely message and winning disciples for Jesus the Lover and Saviour of men. Roosevelt, in *The Winning of the West*, recognizes these pioneer evangelists as worthy servants of the nation.

In due time Courses of Study were provided and thereby Methodism evinced its purpose of a ministry, cultured, trained, and thoroughly equipped for large service of all classes, albeit much attention was paid the common people in many sections of the wide country. Continually the field expanded. Canada welcomed the hardy itinerants as eagerly as the broad States and Territories of the Union. Thus ever was the need of preachers augmented, and so, such as could be commanded were thrust into the widening field. This, in turn, accented the need for educational opportunity. In New England the pressure increased. Hence the Newmarket Academy was opened after very arduous study and effort. There special attention was given to those apparently responding to the call to the Christian ministry, and such had prominence in the lists of students

THE METHODIST GENERAL BIBLICAL INSTITUTE

and graduating classes. The native ideal was recognized. Later at the Wesleyan Academy, Wilbur Fisk gave like special prominence to candidates for the ministry and sent out some notable men. He did what was possible in this matter at Wesleyan University.

In due time a larger advance was made. In obedience to a call signed by seventeen ministers and fifteen laymen there was a convention of clergy and laity in Boston, April 24, 1839. The call had been addressed, "To the ministers and members of the Methodist Episcopal Church in New England." It had been indorsed by a duly prepared message in *Zion's Herald*. The purpose of the convention was significant: "To consider the expediency of establishing a theological institution, upon a plan adapted to the economy of Methodism." This bit of study impelled more.

At the session of the New England Conference in June following, a committee of five was ordered and instructed "To act with a similar committee from the New Hampshire Conference and from the Convention, in forming a Wesley Institute Association which should serve as a medium for collecting, organizing, and endowing the proposed institution. As recorded in the *History of the New England Conference* the three committees met August 28, 1839, and \$18,000 was pledged, with steps taken for advance. In 1840 the New England Conference again approved the movement and proposed "co-operation with the friends of the enterprise in the accomplishment of so important a project."

As probability of such an institution was heightened, location proffers were made. The most favorable came from Newbury, Vermont. There was located a Conference Seminary which was prosperous. A beginning was ordered at that point. With Professor O. C. Baker, principal of the Seminary, in charge of the new work, the opening occurred September 11, 1840. In 1843 twenty students were attendant at the Newbury Biblical Institute which had been formally dedicated by Professor Baker, September 29, with an

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introductory address on "The Call and Qualifications of the Christian Ministry."

Larger things were desired with further effort to bring them to pass. In 1844 the Boston Preachers' Meeting responded to an appeal for aid in securing John Dempster as the head of the institute (Professor Baker having resigned to assume a pastorate), promising such aid on condition that the Institute should be a general one for the New England Conferences, its future location to be determined by them. This assured harmony and advance. Dempster being put in charge at Newbury, his first task was the securing of adequate endowment. For a year he toiled diligently, but the anti-slavery struggle, the Millerite craze, and the desperate efforts of establishing institutions for survival and success held public attention. Few Methodists of that day had ample means. Though Mr. Dempster is said to have sought money for the need in Great Britain, the assigned task proved too great. Besides all this, other antagonisms were in the field. Theological schools were innovations and many Methodists doubted the wisdom of the movement to establish a school of theology.

A glimpse at the feeling of anxiety by many at the time may be given by brief allusion to a single incident. At the session of the New England Conference following the convention named above, the pastor of the Bromfield Street Church, a brilliant young man, urged with enthusiasm the establishing of a theological school, saying, "I solemnly believe under God we can have an institution of this kind which will cherish and promote the piety of young men instead of proving detrimental to it." In 1841 the book agents at New York in publishing a memoir of that pastor, whose life had been closed so early, thought it obligatory to say in a footnote that they "did not hold themselves responsible for the views which were entertained on this question by the subject of the memoir."

Such conservatism lingered in many places until a much later day. In 1863 the writer of these lines, en route for

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This was a Congregational Church in Concord, New Hampshire, that was given to the Methodists for the use of the Biblical Institute. A kindly deed that will be forever appreciated.

the Biblical Institute at Concord, New Hampshire, was soberly advised to retrace his steps lest at the school of theology the little spiritual life he had be chilled and killed.

The institution whose history is here traced was handicapped by an unwise location. Newbury was a fair village

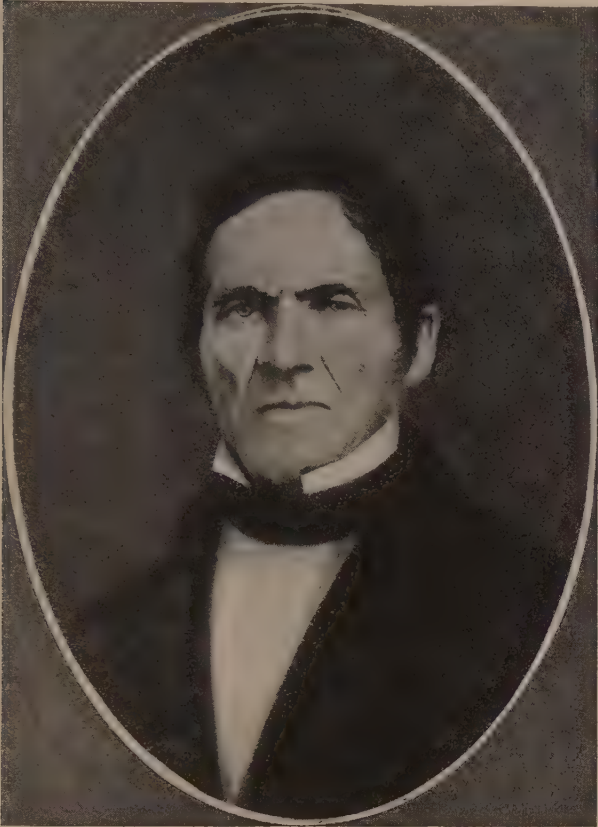
HISTORY OF THE NEW HAMPSHIRE CONFERENCE

of the upper Connecticut River valley, very well adapted for a Conference seminary, as had been proven. It was too far from centers for making a strong appeal to New England Methodism. Desire for a better location became imperative. Concord, New Hampshire, the capital of the Granite State, made a fine offer. The North Congregational Society had a new church ready for occupancy by the North Church, so proposed the gift of the older, historic edifice, having sittings for twelve hundred in good repair with nearly two acres of choice land. They offered the entire property for the uses of the institute as a free gift—a generous one indeed. It evinced comity, aye, Christian love of Calvinist and Arminian, in place of the bitter polemics of an earlier day.

Upon acceptance of the property by the Methodists the citizens of Concord aided in the essential alterations of the building with an understanding that the theological school would be maintained therein twenty years at least. A charter was granted by the State Legislature incorporating fourteen trustees, mostly New England Conference men, Charles Adams the first named. The corporate name, "The Methodist General Biblical Institute," was chosen probably, as less likely to awaken antagonism than a theological school. The trustees were empowered to hold property amounting to \$100,000 and to establish an institution for "instruction in biblical knowledge and sacred literature and for the more ready and perfect preparation of young men for the Christian ministry."

The Institute was opened April 1, 1847, with seven students and three teachers—John Dempster, professor of theology and ecclesiastical history; Charles Adams, professor of biblical literature and pastoral theology; Osmon C. Baker, professor of New Testament Greek, homiletics, church government and discipline. Here were vigor, ripeness, erudition, spiritual life. The opening had promise. John Dempster was converted at a camp meeting when eighteen years old, a pioneer preacher twenty years, mis-

THE METHODIST GENERAL BIBLICAL INSTITUTE



JOHN DEMPSTER, D.D.

Father of Theological Education in American Methodism. Opened the Biblical Institute at Concord in 1847, and was an Instructor for seven years; during this time he traveled about collecting money for the support of the school.

sionary service six years, then stationed over important churches in New York City until moved to assay theological teaching. He served at the Biblical Institute in Concord seven years, making a deep impression. His sermons were remembered in the city, one man affirming in 1863 or 1864 that Doctor Dempster in preaching "laid his foundations in

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

the skies and built upward." Leaving Concord he founded another theological school, the Garrett Biblical Institute at Evanston, Illinois. Purposing another school on the Pacific Coast, he closed life there in 1863. Charles Adams served two years at the institute; Professor Baker until elected bishop in 1852. Bishop Elijah Hedding, as nominal president, gave the benediction of his name, his warm approval, wise counsel, and after his decease, his library, to the school. Bishop Baker was then made president.

Later the several chairs were filled by the following men: Biblical and Oriental literature, Stephen M. Vail, 1849-1867; historical and natural theology, ethics, and metaphysics, John W. Merrill, 1854-1867; homiletics and pastoral theology, David Patton, 1854-1867. These men served as active president, in turn, one year at a time. Salaries were not munificent—\$500, with later advance to \$1,000, but not always fully paid. In 1862, and later, other increases were made. Funds for the Institute were ever inadequate, largely the offerings of the churches, and often delayed. The early financial benefactors were business men of note within the bounds of the New England Conference, as Rich, Sleeper, and Claflin. By 1868 the invested fund had increased to \$24,468.

During the twenty years of the Institute at Concord two hundred and seventeen men were sent forth as graduates; more than twice that number had in some measure shared the instruction and influence. The assigned Course of Study covered three years. Many of these students became traveling preachers in the Conferences of the Methodist Episcopal Church. Some sought fields in other communions, some entered the foreign mission field. Among these were missionaries of note—as Albert Long, S. L. Baldwin, and E. W. Parker, later Bishop Parker, of India. One writer in 1866 affirmed that "one third of the New England Conference and two thirds of the New Hampshire Conference are from this institution, while twenty-three more are in the Providence Conference. To take Concord out of New Eng-

THE METHODIST GENERAL BIBLICAL INSTITUTE

land would be the ruin of New England Methodism." Here is striking evidence that a theological school had not proved destructive. Mayhap the above writer was exercised over the tendency of Methodist thought for transfer of the school to Boston.

The centennial year, 1866, intensified general interest in the theological school and brought ripening of a purpose for enlargement and fresh location. Boston loomed in vision as the ideal place. A new Board of Trustees came into the history duly organized under a Massachusetts charter obtained in 1867. The school, its trusts, its traditions, were moved to Boston. At the outset it was known as the Boston Theological Seminary, with location at 123 Pinckney Street, Beacon Hill. In 1870 it was domiciled in the upper stories of the Wesleyan Building on Bromfield Street. The next year, 1871, it was made a vital part of Boston University, and styled "The School of Theology." Henceforth the story belongs to the New England Conference.

This chronicle must note the appreciation of the work and influence of the Biblical Institute by the New Hampshire Conference. It is true that the school drew young men from without the State. Of these many were enabled to complete the Course of Study, as the presiding elders sought and employed them as "supplies" within the Conference bounds. Serving thus they became interested in their churches and in the Conference itself. Then, interest was augmented as they received from the Quarterly Conferences of churches recommendations for admission on trial, and so came to be the majority membership indicated by the writer of 1866, named above, in his highly appreciative statement anent the Institute. The generous welcome of these students to the Conference is a fine commendation of the school.

If it were possible to record the clustered memories of the student-life of the twenty years, 1847-1867, of the Concord history of the Biblical Institute, this chapter would brim with interest. Few, very few, of these rich memories

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are at command of one alumnus. Hence, brevity is imperative.

This much, in general, can be noted: many students had light purses. This was recognized, and encouragement and stimuli were freely given and with human warmth. Thus many made a way through, winning some place and honor. Professor Vail, in certain effective ways, was helpful. A sturdy, roundhead fashion of man, free from professional airs, a bit brusque withal, he was eminently human. Having several tenement houses in the immediate vicinity, mayhap on the "two acres of choice land" given the school with the historic meetinghouse, he was able to offer at a reasonable rent fair housing to men venturing the life of a student—bringing a family, a wife and child—one made such venture in 1863 who brought a wife, two children and a mother-in-law. The housing was not commodious or ornate. A family of five in two rooms had measurable comfort.

Doctor Vail taught Hebrew with vigor and stimulating zeal. Students wrote out their own Hebrew grammar at his dictation. Naturally, initial progress was other than rapid, but presently toil had generous reward in fresh knowledge of the force and beauty of the Old Testament literature as it was read in the original language. Questions impelled in the class work were graciously answered from the chair, always with some humorous note, sometimes with a grim incisive vigor. One instance is recalled when the humor had the biting quality of sarcasm and was nigh to severe rebuke: A new rule of grammar had been given: a very conscientious but somewhat captious member of the class cried out, "Why! Doctor Vail, the rule is directly contrary to one you gave us a day or two since."

"Very well," was the response.

"But, how can we use contradictory rules?"

Instantly, Doctor Vail said, "Use your common sense."

Not quite willing to take that brusque counsel, the student asked, "What if we have none?"

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"Better go to some other school," was the only comfort proffered by the Professor.

Yet the class prospered under instruction given, and Doctor Vail is warmly remembered as a worthy teacher, brimming with human quality. His love of the Hebrew language was contagious.

Much might be entered in this brief record of the teaching and influence of Professors Merrill and Patten. It must serve to say they were men ripened by study, wide reading and devout meditation on grave themes during many years. They knew men as well as books. Both sought to impel individual thinking by their students, and so a development—healthy, personal development—rather than to impart a plethora of knowledge, unduly lading memory. They could illumine the classroom, the hours of contact. Inspirations were uplifting and were present often. Inspirations are invaluable with theological students. Stimuli are daily important, are heartily welcomed. Valued stimuli were not unusual as either of these teachers of the years gone forever by spoke out of treasured fullness of wisdom and grace to those waiting their guidance in the great fields of attainment and clerical training. These revered fathers rest from their labor where the olden class-burdens are not, and they nobly live in the hallowed and hallowing memories of other toiling men. Of the three who continued service while the school remained at Concord, Doctor Patten only, served "a little longer" here below in the School of Theology at Boston.

When this dispensation shall have been ended and reunion appears in the land where shadows are not, it will be a normal delight to recall some of those Spirit-hovered, Spirit-driven, social meetings in the ancient meetinghouse at Concord, the home of the General Biblical Institute of the Methodist Episcopal Church for twenty years of the nineteenth century.

VIII

CAMP MEETINGS—EVANGELISM

CAMP MEETINGS have had a large place in the activity and development of Methodism. Such meetings were first held in Kentucky, and attracted wide attention and large following. The historic originators were two clergymen, John and William Magee—brothers; John, a Methodist, and William, a Presbyterian. Later, Presbyterian interest in such meetings largely lapsed. They have had wide recognition in Methodism until to-day. New Hampshire Methodists have been interested in such assemblies from early times. In June, 1806, in connection with the holding of the New England Conference at Canaan, New Hampshire, by Bishop Asbury, a camp meeting was held upon the shores of a pond in that town. The Conference sessions were largely held in this grove, and the ordination service took place there. Of that early camp meeting only slight record is at command. A later meeting held in 1842 was very memorable. As late as 1892, fifty years after, G. W. H. Clarke wrote glowingly of it. He went there as pastor in 1841, and as a result of his labors one hundred thirty-two were baptized.

There were camp meetings at Sandown about 1823-1824-1825. Their influence favored the perpetuation of the work at Sandown and adjoining towns.

In 1832 a camp meeting was held in Chester (now Auburn), just west of the railroad station of a later day, on land owned by John Clark. In 1834, on land also owned by Mr. Clark, a short distance above Auburn village, another camp meeting was held, in which Mr. Clark's son, George Pickering Clark, about twenty years of age, assisted in the singing, and for some fifty years after was chorister at the Auburn church.

CAMP MEETINGS—EVANGELISM

In 1828 a camp meeting was held at Bristol. There were thirty-four tents and many people. It was a season of great power, and many were converted. George Storrs, "Reformation" John Adams, and Squire B. Haskell are said to have preached sermons of wonderful power. This meeting was held about one mile below the village of Bristol. Several years later, one was held for two years on the "Point" in Bridgewater, and soon after, one on the "Wycom" place on Bridgewater Hill, although within the town limits of Bristol. These were in each case excellent meetings, bringing increase of believers. During the pastorate of Reuben Dearborn, in 1840, a camp meeting was opened in Alexandria, and for a term of years an annual camp meeting was maintained and much good done. Elijah R. Wilkins, long an honored member of the New Hampshire Conference, was converted at this camp.

In Gilsom there was a camp meeting in 1829, on ground south of the old Keene road above the Kilburn place and very near the town line. At time of publishing the Town History, there could be seen on the ground a spring stoned up for use, and several stone fireplaces, but of the camp meeting itself nothing important is at command. These bits of handiwork in stone silently indicated a time when reverent men and women found in the grove a very temple of the Most High. There worship had place, prayer, and the voices of melody. There also was voiced the appeal of the gospel of the Son of God. One other note of Methodist history at Gilsom may be made. There Dr. L. D. Barrows was given his local preacher's license in 1835.

There is historic mention of a camp meeting at Rochester, in the area of Tuftonboro Circuit, but not even oral tradition seems now to be found at Rochester.

A camp meeting at Kingston with some real permanence awaits attention. There is some variety of remembrance as to the date of the first meeting. Miss Hannah S. Pike contributes the following: "An old 'Hedding News' says it was in 1854 that the first meeting was held there, James

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Pike, presiding elder. Again in 1856 James Thurston, presiding elder. But a widow of one of the 'fathers' of the Maine Conference affirms personal attendance at a camp meeting in Kingston, New Hampshire, in the year 1852. At that time she was unmarried. She had had Christian experience dating from the time when she was twelve and a half years of age. At the age of twenty she became a member of the Methodist Church. At the time of attending the camp meeting she was in distress of mind for a much deeper experience.

"This note of testimony from her is indicative of the characteristics of that meeting:

"I wanted the indwelling God. For five successive days I struggled for the 'baptism of fire.' The world had gone down beneath my feet, and I could not be satisfied with anything below the high standard I had set—'salvation from sin.'

"About the dawning of morning, as we were striking tents to leave all struggling ceased, and a speechless awe took possession of my whole being. I felt the old nature when it left; I was washed; I was cleansed. I write this with great boldness, because I know that the great transaction was done. For four days I lived as in the presence of God. The great change was apparent to all who knew me, though I had been a Christian so long: It was not the Divine will to allow me to remain very long in this exalted state. Jesus came down from the Mount of Transfiguration to renewed contact with sinful men. I was brought to like mingling with the world, but I was still without conscious sin."

Apparently, meetings were continued at Kingston from 1852 to 1856. Whether 1852 was the first meeting is a question that remains unsolved. In 1857 the meeting on Dover District was transferred to a grove near the present Rockingham Junction, on the farm of John F. Fowler. Probably this change was made to secure more favorable railway accommodations. At this ground the meeting continued from 1857 to 1862. Then it was again transferred to East Epping (now Hedding). Of the history of the meeting at Hedding much more will be said in another connection.

Early records of the Methodist Episcopal Church in Lebanon state that in the year 1842 a camp meeting was held

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on Brother Hinkley's land, north of Mascoma, toward East Lebanon—a good solemn time; not very successful, but crowned with some fruit.

In compliance with a generally expressed desire by the Methodist churches in the northern part of Claremont District, New Hampshire Conference, a camp meeting was appointed and held by Elisha Adams, presiding elder, in the fall of 1860, on land owned by A. E. Hardy in the town of Lebanon. There were a goodly number of tents pitched, but for some reason the meeting did not appear to be as useful as it was expected it would be. Still, some souls were converted and the churches quickened. Several revivals followed the meeting. It was in this "Hardy" neighborhood, in the northeastern part of the town, that the beginnings of Methodism in Lebanon were made, very early in the nineteenth century. F. P. Fletcher, present pastor at Lebanon, says he has been unable to find any written matter relating to the meeting, but oral tradition exists among a few of the oldest inhabitants, including three who attended there. Mr. E. H. Thompson, an octogenarian, identified with the local church for over half a century, remembers attending this camp meeting with his mother when he was from eight to ten years of age. Possibly this meeting was held more than a year. There was a powerful revival in the Hardy neighborhood in 1857 during the pastorate of Silas Quimby, who made this record: "Such a baptism of power I have seldom seen."

The second camp meeting on Claremont District was organized September 9, 1862, on land leased from widow Sweetland for the term of five years, and situated about one mile west of Lebanon Center. The ground was easy of access and well prepared for the meeting. This meeting adopted the name of "The White River Junction Camp Meeting Association." This ground was little more than a mile from Lebanon, on the old back road to West Lebanon. The railroad passed within a quarter of a mile of the ground, and all trains served attendants at the meeting. At the close

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of a late May day in 1921 Pastor Fletcher, with two men of more than fourscore years, visited this hallowed ground. The path from the railroad, now a cart road, was located, and also the site of the grove, now a level pasture. In a ravine they found a spring of delicious cold water. A row of pine trees still marks the border of the grove. Meetings continued at this ground on the Sweetland farm until 1867, when the last meeting there was held. Of the meeting in 1865 the Granite State Free Press of Lebanon, of which Elias H. Cheney was editor, published the following report: "Wednesday morning probably 1,000 people assembled to hear the word of the Lord." "Thursday it is estimated that from 2,000 to 3,000 were on the ground at one time."

The next year, upward of fifty ministers were present during part of the week. In 1867, on the first day, eighteen society tents were ready for occupancy, and several family tents. Among the preachers in 1865 were James Thurston; G. N. Bryant, of Lebanon; Professor S. E. Quimby, of Newbury Seminary; Hugh Montgomery, C. U. Dunning, Silas Quimby, W. H. Thomas, Samuel Norris; and J. L. Trefren, of Nevada Missionary Conference. The love feast on Friday morning marked the culmination of interest and power. Of this Editor Cheney wrote:

On Friday morning a love feast of uncommon interest was held at the preacher's stand. After singing and a very impressive prayer, the meeting was thrown open for the giving of testimonies of religious experience. By count, 260 persons spoke in the space of about an hour. Many were decidedly on hallelujah ground.

The editor also notes an old-time usage:

At 7:30 A. M. Saturday, at the call of the presiding elder, the people assembled for the parting exercises. After singing and prayer, under lead of the preachers, they marched around the inclosure, "making the wood ring with old familiar tunes." After the marching the preachers halted in front of the stand, and the people filed by, shaking hands, singing, and not a few shouting and weeping. By nine o'clock the ground was essentially cleared.

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As it was impracticable to secure further use of the Sweatland ground, this meeting was really continued at Claremont Junction.

In September, 1918, at Wilmot Camp-ground, a fiftieth anniversary of the meeting was held. Really, the meeting in 1868 was a simple tent meeting, out of which grew the Wilmot Camp Meeting. The first real camp meeting on the ground was held in 1869. Probably the jubilee year corresponds with the simple beginning of 1868. The circumstances leading to this interesting history are worthy of note. In 1867 Hugh Montgomery was pastor at Grant-ham. North Wilmot, seventeen miles away, it was said, was a wicked place. It had a church edifice, but no minister and no public worship, though there were a few excellent people whose hearts mourned over the sin by which they were surrounded. Nine years previously a number of praying men, among whom was a pious Congregational deacon by the name of Stearns, had covenanted together to meet once a week at a schoolhouse to pray for the outpouring of the Holy Spirit until a revival of religion should be given. They thus met faithfully for some months, when one dropped off, then another, and so on until the good deacon was left alone. He could not let go his hold upon God. As often as the appointed evening came, he took his way to the schoolhouse, lighted his candle, read a portion of Scripture, and offered his prayer. For more than eight years did this saintly old man thus meet alone with his God, and keep the solemn covenant which he had made; and God, who is ever faithful, heard his servant's cries, and graciously poured out the Holy Spirit upon the community.

Later, Mr. Montgomery was brought to the place. He says:

One cold night in the middle of winter I was awakened from sleep by a loud knocking at my door. I arose and opened it, and before me were two men, heavily clad, with icicles hanging from their beards. I bade them come in. I found they had ridden seventeen miles to

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see me, and after doing their errand they must immediately return, so as to be at their labor the next morning. I made a fire to warm them and gave them a cup of tea. They told that at North Wilmot there were indications of a great awakening and they had come to get me to go there.

They set forth the prospect of a good work among the people, but said they had no minister and urgently asked him to come and preach to them the next Sabbath night. Montgomery responded that he was in the midst of a revival among his own people and did not see how he could. He said:

Those two strong men burst into tears and pleaded with me to go. They were so urgent that we knelt down and asked God to direct us, and after prayer I decided to go as desired.

These two men were the late Charles F. Trussell and the late Joseph G. Brown. Montgomery found a church full waiting him, and forty presented themselves at the altar for prayers. He remained several days, and said, "The zeal of the people was unbounded, many coming five and six miles every night on sleds drawn by oxen."

In 1868 the Conference was asked to send someone to Grafton. This request came from certain Christian Baptist residents there, and Hugh Montgomery was sent. On arrival he found the project had fallen through, and they had no use for him. His arrival was at eleven o'clock at night. He chanced to find a Methodist brother who gave him a night's lodging. The next day he went to Wilmot. Mr. Trussell at once suggested that he move everything to Wilmot. So a house was bought, his goods were moved there and work began. Of this work, Montgomery wrote:

I preached or held a prayer meeting every night somewhere in that, or in one of the neighboring towns for a circuit of fifteen miles from my home. Vital godliness was nearly dead in that whole section; and my soul was determined, by the help of God, if the honest preaching of the truth would do it, to awaken a new life in his cause. In pursuance of this purpose I planned a meeting to be held in the autumn, of eight days, hoping to draw to it the people of all the country round about. I hired a large tent for the services; I also

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secured the Town Hall and spread upon its floor a couple of tons of straw for lodging purposes. The meeting was widely advertised and thousands attended. Ten or more of my brethren in the ministry came to my help and preached. Among them was Bishop Baker, who early saw the value of the movement. Brother Lewis was another; he labored with us the entire eight days, contributing very greatly to our success. He was a noble workman and a sweet singer. Nearly a hundred souls professed to have been saved by faith in the Lord Jesus Christ. A large proportion of these converts lived in towns around us where there were no Methodist churches and they sought spiritual homes in other folds. The Kearsarge Camp Meeting grew out of this meeting which I have described. Bishop Baker, while he was with us, advised the purchase of the ground. It was bought and the necessary grading, building, and seating were done in sufficient season for the first camp meeting to be held there the next year.

As there was to be no camp meeting at Lebanon in 1868, plans were made that ripened in the opening of a camp meeting at Wilmot, September 1, 1869. G. W. H. Clark was the first president of what was then called the Kearsarge Camp Meeting Association; C. H. Chase was secretary, and Robert M. Rowe, treasurer; Charles F. Trussell, Minot Stearns, of Wilmot; George W. Murray and William George, of Canaan; John Smith, of Sunapee; David Fry, of Grantham, and Austen Berry, of Bristol, formed the executive committee. On June 26, 1872, the association became a corporate body by act of the Legislature, as the Wilmot Camp Meeting Association.

A personal word may be allowed. I was present at the meeting in 1869, and on Wednesday afternoon, I think, during the sermon, the presiding elder asked me to follow the preacher with an exhortation, which request I declined, having no impulsion for such service, and have always been glad I did. Mr. Clark himself took that part of the service and with remarkable power spoke for some fifteen minutes. All hearers were enthralled and the very ground seemed to be shaken. In all the years I have never heard but two exhortations at camp meetings comparable to this one at Wilmot. One was at Sterling Junction, perhaps a year or two later. At an evening service A. F. Bailey followed

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the preacher with words of flame. The story given by Mark Trafton, relative to his first hearing of Doctor Durbin at Boston, seems pertinent. He said: "The good Doctor began slowly and without awaking any special interest; then suddenly a change came and from that moment it rained and hailed and fire ran along the ground." The third thus memorable exhortation was by J. W. Hamilton at Hedding, of which more will be said in another connection. The memorable deliverance by Mr. Clark gave character to the services of the week at Wilmot, and according to the jubilee story it has ever had a high spiritual value.

One more incident of the meetings at this ground is noteworthy. While Dr. O. H. Jasper was presiding elder, in 1882, he was minded to close the meeting Thursday afternoon. His reason was that liquor-selling on neighboring ground was troublesome and an effort at control had failed. News of this purpose spread rapidly and the friends of the meeting and the townspeople urgently protested. At first Doctor Jasper would make no concessions, but finally said that if forty voters would clear out the liquor venders at the adjacent field, meetings might continue. More than the requisite number offered service, but on reaching the field they found only a few broken bottles. When this was announced by Doctor Jasper, spontaneously the people crowded at the preachers' stand and burst into singing the Doxology. Jubilantly they sang for an hour and a half hymns with repetitions of thankfulness. Liquor-selling from that time became less rampant and gradually died out.

Present attendance, for many reasons, has lessened, but the meeting holds its historic attitude as a purely religious assembly in its beautiful grove on the northern side of Kearsarge.

There was a camp meeting in Stark for a few years, the last one being in 1872. In 1873 the meeting was transferred to a new ground a little south of Groveton, on the line of the Boston and Maine railroad. Change was made

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on account of railway accommodations. The new ground was not wholly desirable, but it seemed the best obtainable on the line of the railway. Meetings were continued at this ground for a term of years. For various reasons, later, the meeting was discontinued.

That first meeting in 1873 is worthy of somewhat extended notice. An account thereof, much later, was printed in *Zion's Herald*, from which a generous citation is here given, with confidence that the interest warrants use of so much space. The story must be briefly prefaced. Among those attendant were some people from what is now known as the "Grange Neighborhood" in Lancaster. Of three of these the story has much to say, one of them being a man much burdened with sin.

The following is the story:

At the camp meeting the growing burden of this man increased daily. Naturally, he was rugged and strong; it will not be unfair to say he had native obstinacy, a full supply of temper well controlled, and was resolute in self-direction. One of his neighbors, who had been doing his first works as the back-slidden are ordered in the letter to the church at Ephesus, was at once warm in the desire for the salvation of his friend and conscious that careful handling must accompany brotherly solicitude and endeavor; thus he watched, showed personal interest, was earnest in prayer, serving with an almost paternal affection. Pastor and church sought in every way to help forward the good work. The days passed swiftly; this man made no advance save as his burden increased; he refused invitations, all forward steps. Thursday came; the spiritual tide was becoming rich and strong; surges were near. The week was unexpectedly crowded for me. Saturday night preceding, John Vassar failed to connect for transportation to some point in Maine that he desired to reach, so was welcomed in Lancaster; special services were held Sunday with such interest that the good man consented to stay and hold meetings every night; this continued that week and more. Every night I

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was back for the evening and sharing in the movement by which many were saved. My particular observation of the sin-burdened man was consequently hindered. After the altar service of Thursday afternoon, his eagerly watchful neighbor came saying, "Mial has gone home, gone home mad. I am sorry. I thought he was going to get good here this week. It is all over now." This burden of grief was very real. A bit deeper insight led me to assure him it was time for faith and expectancy, not of doubt and fear.

"Home" was ten or twelve miles distant; the drive thither was a dreary one. The angered man fought a while, his anxious wife kept silence. Upon arrival the furious, sin-troubled, Satan-vexed farmer turned his horse into the long pasture, that recovery of him might be difficult if any recurrence of desire for renewed contact with the meeting should appear. The tossing of the night because of stress of convictions and upheaval of being was borne in sleepless quiet till the stroke of three in the morning; then out of unrest he said to his wife—wakeful also—"If you will get things ready while I find the horse, we will go back to the camp meeting." She responded promptly, "I will be ready as soon as you are." So early Friday forenoon both appeared at the ground eager for the morning services.

Neither sermon nor preacher of morning or afternoon is now recalled; but at the first call to the altar my friend made response and presently was lying in the straw closely held by his own problem; it was now apprehended with growing clearness and mortal distress. Songs, prayers, instructions, all that make altar services intense and potent were present; some found release from the bonds of sin, but no relief came to him. The bell for dining brought closing and retirement from the altar. Fresh and instant response was made to the afternoon appeal to the penitent. Again the troubled man was humbled and broken, prostrate in the protecting straw. The service was protracted in fervent wish and persisting effort for this brother's deliverance;

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others seeking found their Saviour and Lord or were found by him, but effort seemed fruitless for the most profoundly troubled one; the deeps of his strong nature were stirred, apparently he was oblivious of everything save his own agony and his unutterable longing for the mercy and help of the Mighty to save.

The altar became a center of profound interest and the railing was thronged with the observing and thoughtful. Among them was a brother of the tortured man; he was a scoffer of ready speech, as many present knew; a silence he had never known held him and he remained until light, peace, and joy came to his brother, then turned homeward without speaking. That he ever became a confessor of faith in Christ is not affirmed, but some mystic change was made. Another observer was a judge of the Supreme Court of the State resident at Lancaster, a man of large intellectual force, known and honored widely for his attainments and services. Probably no one in the State was more truly prepared for the observance and study he was giving to the phenomena he was noting so carefully. Presently his wife touched his arm to say it was train time and she wished to return home. Quietly the judge went with her to the train, saw her safely seated within, then hastened to renew his study at the altar and to give unbroken attention to the scene. An end came, apparently when exhaustion brought surcease of struggle. Then, resting from his own works, the worn, humbled, almost despairing penitent knew inward relief by awakened consciousness of forgiveness and the advent of new, cleaner, joyous life. The inward change made an outer one that told without words the good news of salvation from sin to all witnesses of the mystic phenomenon, a phenomenon that made the day memorable—the saving of a man through the atonement in Christ through the manifest power of God. To those who had planned the meeting and labored for it came this divine indorsement of evangelistic effort amid the trees of the wood as a benediction and a stimulus for continued toil in Jesus' name.

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For a time the air of the grove was resonant with song and hallelujahs, jubilation was warrantable.

The observant, thoughtful judge turned away without remembered comment, evidently burdened. After prolonged meditation at home in the pauses of his public activities, he made open confession of faith and became a communicant in the Protestant Episcopal Church, which about that time was organized at Lancaster by Bishop Niles, as there were several families of importance in the town, faithful generally as attendants and helpers at other churches, some indeed as members, yet loyal to their own, so ready to respond to Episcopal call for an organization.

A fine passage in Whittier's poem, "The Preacher," is pertinent to the scene above noted:

"In the war which Truth or Freedom wages
With impious fraud and the wrong of ages
Hate and malice and self-love mar
The notes of triumph with painful jar,
And the helping angels turn aside
Their sorrowing faces the shame to hide.
Never on custom's oiled grooves
The world to a higher level moves,
But grates and grinds with friction hard
On granite boulder and flinty shard.
The heart must bleed before it feels,
The pool be troubled before it heals.
Ever by losses the right must gain,
Every good have its birth of pain:
The active Virtues blush to find
The Vices wearing their badges behind,
And Graces and Charities feel the fire
Wherein the sins of the age expire:
The fiend still rends as of old he rent
The tortured body from which he went."

The saved man became a valued member of the church at Lancaster, kept in the open, straight way, and witnessed a good confession for years in the town and neighborhood of his nativity. There came a day when, while busy repairing the roof of his farmhouse, by some mishap he fell from

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the roof and was taken up by loving hands only to find the immortal spirit had escaped to the unseen land. It is reasonable to think, to believe, that as the body obeyed the law of gravity, so meeting death, the spirit obeyed the nobler force of levitation, was taken by other loving hands and borne to the world of life, of which it is written, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

What will it be to recall camp meeting scenes when the saints of God who shared them here below are met up yonder?

In 1862, under the leadership of Calvin Holman, presiding elder of Dover District at that time, plans were formed for holding the camp meeting of 1863 on the Barber farm at East Epping. The ground selected has proved, in the years, to be admirably adapted to the purpose for which it was chosen. In 1863 the first meeting was held, under the direction of A. C. Manson, presiding elder. The original purchase was of a few acres of land, but in due time the entire Barber farm passed into the hands of the Camp Meeting Association. After fifteen to twenty years, it was found essential to purchase some adjoining land to avoid costly litigation and to assure adequate control. Hence the association owned and controlled about 350 acres of land. Much of this landed estate was covered with valuable timber. At two different times large sales of this timber were made, aiding the association in canceling debts.

In the earlier years the old-time usages of camp meetings prevailed. Tents were in use and the meeting was held for a single week, with continuous religious services day and evening, and with some remarkable incidents and successes. Later, the erection of cottages for residence during the meeting began and increased, and presently was followed by the erection of chapels to take the place of society tents. With the increase of the landed estate and the introduction of Chautauqua Circles and activities, more costly cottages came to be in evidence, and a summer resort was built up

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where many lived for successive weeks and months during the summer and fall.

Chautauqua assemblies have been held annually from 1886 until the present day. Chautauqua Reading Circles were presently organized, an Academic Gate erected, and a Round Table installed, with Bishop Vincent present for the service.

As preparation for further development of Chautauqua interest, an unused skating rink at Exeter was purchased, moved to Hedding and re-erected on the campus, where it has been known since as Chautauqua Hall, a building of manifold and important interest to Chautauquans and the Camp Meeting Association. For a season many outside of Methodism were interested in the Chautauqua work. In the development of reading circles and the Annual Assemblies, Oliver S. Baketel and J. M. Durrell were especially active and helpful. In the assembly of 1886, the work of Dr. Charles Parkhurst was memorable and valuable. He continued a positive aid and fellow worker until his trip abroad and his election to the editorship of *Zion's Herald*. A large number took the reading courses and were duly graduated on the ground after completing the course. Interest in these reading courses, however, lapsed after a few years, but other forms of activity, inclusive of annual assemblies, have been continued.

Meanwhile the modern changes that have so largely affected other camp meetings had their effect at Hedding, and some loss of interest occurred in the churches of the district and in the meetings on the ground. In 1866, when the governor of the State, with his staff, visited the ground, it was estimated ten thousand people were in attendance, and for nearly twenty years throngs of people were sure to be on the ground on the "big day," as Thursday came to be known. This was true of Thursday in the year 1880. At that time the afternoon service was hurriedly closed when it was known that a fire was encroaching at the southwest of the ground. By brave fighting the fire was kept

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from approach to the Circle, and the immense crowd of people escaped to their carriages without injury.

By the opening of the twentieth century attendance at the ground had become comparatively light, save that the many cottages were all well occupied, and there was fear that the summer-resort influence might be too great.

In 1910 one of the youngest men of the Conference was made presiding elder of Dover District. To his abiding credit, Hedding Camp Meeting received a fresh and important impulse, and has continued to be a meeting of large values. Changes are important. Now the morning hours are given largely to various forms of instruction in Christian life. In the afternoon and evening an evangelist takes the burden of the work. This is a somewhat far cry from the old order of three sermons a day by the preachers of the district and all other hours filled with chapel services. T. R. Hicks, another junior of the Conference, conducts the meetings on similar lines, with increasing values. More is being done each year in the interest of boys and girls and child life generally.

For many years a holiness or pentecostal service has been held in Grace Church Chapel daily at 1 P. M. This service is still continued. Presiding Elder Huse secured a classmate, Felix Powell, and under his leadership interest increased year by year. At the time Superintendent Hicks came to the district Mr. Powell had taken up the work of an evangelist and so came no more to Hedding. H. W. Hook, then pastor of Grace Church, Haverhill, Massachusetts, took up the work. In 1920, ere the week closed, attendance had so increased that it was found essential to transfer the meeting to Chautauqua Hall. This indicated a permanent interest in this special service, having something of the old-time camp-meeting fervor. In the more recent years the meetings have been in charge of Leon Morse.

Allusion has been made to one escape from large injury by fire. It may be added that other fires have caused peril. In one, eleven cottages, inclusive of one chapel, near the

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catering stand, were destroyed before control was secured by desperate effort.

In 1907 or 1908 another fire broke out during afternoon service on the east side of the Circle and burned over a section from Adams Avenue to the brook, destroying cottages on Perkins and Brodhead Avenues and on the east side of Adams Avenue. This fire was conquered only after a desperate fight.

A few years later, after the close of the meeting, when most people had left their cottages, a fire burned off the remainder of the cottages and destroyed the famous big pines. Nevertheless, fresh green things growing soon renewed much of the charm of that portion of the ground. Again, a fresh survey of the land retained Brodhead Avenue with lots some fifty feet square, thus making sure the old crowded condition will never return. Several fine cottages have been built on these lots, with expectancy of more building in the future.

Perhaps some notice of the old Barber farmhouse would be of interest. This was colonial in style, with large central chimney, unpainted and venerable. Near the close of the nineteenth century important repairs became necessary. Due examination by would-be-contractors brought assurance of the impracticability of repairing the old house. The weight of the huge chimney, after one hundred and fifty years, had proved the rubble work an inadequate support for the great column. The sinking of the chimney had so dragged down the timbers of the house as to prove its ruin, much as the Association desired its preservation. Reverently the old building was razed and a new one erected on plans provided by Elijah Fox, one of the trustees.

In the more than half century of Hedding Camp Meeting many of the bishops and other leaders of the church have there been heard. One service has prominent place in the memory of one who visited the ground for the first time on a Thursday of the year 1866. At the morning service at the stand, W. H. Thomas, then pastor at Saint Paul's Man-

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chester, preached from, "How shall we escape, if we neglect so great salvation?" The sermon had vigor and charm. The appeal was intensified by a brief, pertinent illustration: "A certain railway station agent, as night drew on, thought he had completed his daily tasks and left things in order for trains that might pass in the night, as he went homeward. He had forgotten an excursion train, due to return to the city at evening, and it came to mind only as he heard its rush and roar, and was shocked by recalling that he had not left the switches right for it. A wreck followed. From that night onward, the poor man ceased not to wring his hands and to cry, 'If I only had!'" The altar service following, led by F. K. Stratton and George P. Wilson, was wonderful. Many sought the Lord, apparently not in vain.

Many incidents of special interest might be recorded, but thought of space indicates the wisdom of citing only one more: At one meeting during the pastorate of J. M. Avann at Saint Paul's, in Manchester, he was the preacher at one afternoon service. A large audience was in waiting. Among the clergy present was Bishop J. W. Hamilton, then pastor of a church in Boston. The text chosen for the hour was very brief, a simple affirmation concerning Jesus the Christ at a certain place where he sought retirement. The New Testament phrase is striking—"But he could not be hid." The sermon was ingenious, forcible, and winsome. At the close the tension was real. Bishop Hamilton, discerning conditions, immediately arose and set the people to singing "All Hail the Power of Jesus' Name." After the singing, which only increased the tension of the hour, Bishop Hamilton began to speak. His words were aflame, and yet full of a blest wisdom and adaptation. His exhortation, memorable for aye, fruited in an altar service of remarkable interest and power. Sermon, song, exhortation, and the solemn altar service made the occasion noteworthy indeed.

About the year 1842 a camp meeting was held in Landaff, on what was then the Town Farm. Another meeting was held in 1860, midway between Lisbon and Landaff. This

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was during the pastorate of John English at Landaff. Meetings were also held during the pastorate of L. P. Cushman in 1861-1862. During the next four or five years meetings were held in the northern part of the town of Bath.

In 1868 L. D. Barrows, D.D., presiding elder of Concord District, established a camp meeting at Bath, New Hampshire, on land owned by George W. Gordon, situated on the southeastern bank of the Ammonoosic River, about two and a half miles below Lisbon village, where an annual camp meeting was held for five successive years. In 1870 a legal organization was formed under the general statutes of the State, and was known as The Lisbon Camp Meeting Association. Among those present were: S. G. Kellogg and Moses Winslow, of Tilton; John Currier, of Littleton; R. S. Stubbs, E. Hall, and D. Atwood, of Lisbon; I. D. Miner and A. Knapp, of Lyman; F. D. Chandler, E. Lovejoy, and R. T. Gordon, of Landaff, and S. F. Lougee, of Swiftwater. The following officers were elected: S. G. Kellogg, of Tilton, president; John Currier and E. Lovejoy, vice-presidents; R. S. Stubbs, secretary; I. D. Miner, treasurer; I. D. Miner, E. Lovejoy and P. W. Allen, executive committee.

At this Bath meeting in 1871 or 1872, W. C. Bartlett began his Christian life, a life that grew to more and more as a member of the Conference and continued to the time of his death, May 15, 1926. Of the veterans he was the more radiant. That one life made the meeting at Bath worth while. Yet much more will appear when the books are opened in the Great Day.

In 1872 a committee of seven duly appointed by the camp meeting, consisting of S. G. Kellogg and W. S. Cass, of Tilton; Jeremiah Lamprey and R. T. Martin, of Laconia; C. W. Calley, of Plymouth; John Currier, of North Haverhill; and Joseph H. Brown, of Lisbon, were appointed to change the name and location of the meeting. In 1873 thirteen acres of land was purchased at the Wiers, of Augustus Doe, for \$2,000 and a meeting held on the grounds,

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previously prepared, for the first time that year, about September 1. A boarding house and preacher's stand and some other buildings were erected, useful lumber and other property were moved from Bath, twenty-five society lots laid out and fifteen sold, in the Circle. Many cottage lots also were prepared. The name was changed to the Winnepesaukee Camp Meeting Association, with the following officers: president, presiding elder of Concord District; vice-presidents, George N. Bryant and Otis Cole; secretary, Joseph H. Brown; assistant secretary, B. W. Chase; treasurer, Levi R. Weeks; executive committee, Hiram Gilman, Jeremiah S. Jewett, John L. Kelley, Luther P. Durgin, Jason Titus, William P. Hill, Austin D. Denniston, A. H. C. Jewett, and Chase W. Calley.

G. N. Bryant, B. W. Chase and W. H. Jones were appointed to frame a Constitution and By-Laws. Three avenues were named: Baker, Kingsley, and Simpson—after Bishops—and the executive committee appointed to sell lots.

The Winnepesaukee Camp Meeting Association was incorporated June 18, 1874. The Executive Committee laid out Depot, Thompson, Clark, Haven, and Wesley Avenues, and they were opened in 1874. Twenty churches were represented in the Association, and the next year, 1875, there were twenty-three churches.

August 22, 1877, the President of the United States, Rutherford B. Hayes, and wife visited the meeting and were introduced to five thousand people by the presiding elder, J. W. Adams. Short speeches were delivered by President Hayes, Attorney General Devens, Postmaster General Key, Secretary of State W. M. Evarts and Governor B. F. Prescott. The Association had a debt in 1877 of \$4,000. Water was brought into the ground in 1877, and the new waterworks were tested in 1891 and have been in use from that day to the present. The system was the property of the Boston and Maine Railway, and in 1924 it was purchased by the Camp Meeting Association.

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During the administration of Dr. Oliver S. Baketel, as presiding elder, a fine enclosed Tabernacle was built in the Circle to take the place of the outside seats that were beginning to go to pieces. This has proved to be a fine addition to the equipment of the grounds.

In the later years amusements are pressing in on all sides and are very detracting to the people who wish to worship God in comfort. Sunday is no better than a week day.

Data at command of the Claremont Union Camp Meeting do not give the date of the initial assembly at the new ground. The presiding elder reports were not printed in the *Minutes* until 1874. M. T. Cilley's report for that year has this:

The Claremont Union Camp Meeting has been established under encouraging auspices. The Association has purchased twelve acres of land, well located, and admirably adapted to camp-meeting purposes. The grounds, with the improvements made, are valued at \$3,300, on which there remains a debt of \$1,400. A very successful meeting was held on this ground in September last, with the most gratifying results.

In 1875 improvements were made by an outlay of about \$600. The next year a large and finely arranged boarding house was built, costing, with the furnishing, \$1,500. In 1877 the elder's report had this note: "The Association at Claremont Junction has succeeded beyond the expectation of its friends, and there is evidently before it a successful future. The meeting the last year surpassed all others held on the ground, in spiritual power, and was a great success." George J. Judkins gave the following in his report in 1878: "Our Camp Meeting at Claremont Junction is a decided success, both materially and spiritually. It has already become a factor of great importance to our general work, and its prospects are full of promise."

In 1882 O. H. Jasper reported that "The Camp Meeting at Claremont was a season of unusual power." He writes of it as a union meeting—the first note of that historic fact—and adds that the Vermont people have the larger benefit

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because they are more in number and attendance. In 1887 J. E. Robins reported a gradual liquidation of the small debt at Claremont Junction.

In 1890 Bishop Mallalieu helped grandly at Claremont. His stirring words and thrilling appeals will never be forgotten.

Dr. Oliver S. Baketel, in 1892, made this notation: "The Claremont Association has emerged from the wilderness of debt and hopes to take a new lease of life, and make some much-needed improvements for both comfort and convenience. We had here an excellent meeting."

Since then they have kept quite free from any accumulation of debt, and the work has gone on from year to year, though not with evangelistic vigor of the earlier times. This may be said of most of the camp meetings in other places; religious educational features have taken the field very largely. Very few aside from the active forces of the churches are seen in the congregations; the people spoken of as "sinners" are there in very small numbers.

Speaking of this place, one of the district superintendents of the modern days says: "The influence of the camp meeting is not what it was in the early days. Its opportunity is inspirational and instructive rather than evangelistic, but there seems to be sufficient good to justify its continuance."

In 1891 a camp-meeting organization was effected at Colebrook, one of the far-north towns of the State. Five acres of land was secured and paid for. The presiding elder reported the next year: "The ground has been enclosed and some cottage lots sold. Being only twelve miles from the Canadian line, people in Canada are becoming much interested in the meeting."

For a few years the work of the camp meeting went very well, but the grounds being located in the edge of the town, and, there being no tents or cottages there, or any boarding facilities, all the people staying overnight had to be entertained in the homes of the people of the village. They soon began to weary of it and the interest of the people decreased.

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In 1899 the presiding elder reported a small attendance and said, "People, some of them members of the church, had rather visit the town fair with its horse-racing, than the camp meeting with its attempt to lead men to the saving knowledge of Jesus." By 1903 the report said, "The Colebrook meeting has probably breathed its last." It has never been revived.

In the years evangelism has ever been the great objective of the camp meeting. Not only all the special services of the week were thus burdened and inspired, but it was normally expected that the churches represented would be centers of revival interest in the autumn and winter following. Nor was the expectancy in vain.

Although the camp meeting of to-day has been greatly modified, it remains true that present plans involve the employment of a special evangelist as a feature of every meeting. This is not altogether novel, for in the earlier days the presiding elders eagerly sought and often secured ministers of special repute as evangelists. B. W. Gorham was one of these forces in the middle of the nineteenth century. Bishop William Taylor, on his return from missionary tours, was in the habit of visiting many camp meetings, and was welcome wherever he went as an evangelist of world-wide fame. Many others might be named. The history of the church in the Conference is illumined with records of great revivals, in which whole communities were evangelized. Under the leadership of Henry Durant the towns of Bristol and Hill were so moved by evangelistic efforts and forces that it was said there was hardly a person who had not taken some positive stand for a Christian life. Out of that evangelistic movement Charles J. Fowler, of Bristol, came to the Methodist ministry; in his earlier years a very successful evangelist. Later, as a pastor, he won prominence in the Conference.

When H. H. Hartwell was pastor of Chestnut Street Church, Nashua, he found, as he was returning from some trip at an evening hour, lights in the vestry of his church.

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No service had been appointed for that evening, and as soon as possible he hastened to the vestry to see what might be on hand. He found a group of his men in conference. He inquired the reason and was told that the mill had closed, they were out of work, didn't see how they could pay for a preacher, and so were discussing the matter of closing the church. To this Mr. Hartwell responded, "No, brethren, if you are to have no work, you have the more time for going to meeting, and we'll have special services and keep busy." His advice was followed, they gave many weeks to the work, interest constantly increased and revival services were held afternoon and evening. In the forenoon the pastor and some of the leading men met in the vestry and made plans. They began making a list of men and women for whom intercession should be made. They added to prayers a study of ways of approach to those for whom they prayed, and made selection of individuals who were to assay interviews. Steadily, persistently, pastor and people toiled together, and ere the winter passed they counted some three hundred people as fruit of their toil and prayer. Methodism in New Hampshire has been stronger from that time.

Nearly, if not quite, all of the churches of the Conference have like memories—hallowed memories—of such scenes and successes.

Here is a novelty in evangelistic methods: In 1839 Sarah A. Orne, a cotton-mill worker at Nashua, began preaching occasionally. Later, leaving the mill, she went to Hillsboro and Windsor. In those towns she went from house to house with her gospel message, and at Windsor, paved the way for building a church—an example worthy of a large following.

IX

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THE primal session was held June 23, 1830, at Barre, Vermont. Bishop Hedding presiding. Jared Perkins, secretary. A year later the Conference assembled in Sandwich, New Hampshire, Bishop Soule presiding. August 8 of the next year the session met at Lyndon, Vermont, with Bishop Roberts presiding. In 1833, Northfield, New Hampshire, was the rallying place, and in 1834, West Windsor, Vermont. Bishop Hedding presided both these years. Session sixth was held in Portsmouth, the Granite State's city by the sea, and Bishop Emery presided. For three years preceding, Elihu Scott had served as secretary, now Elisha J. Scott began a service of four years. From 1836 to 1842 the sessions were in Vermont. The division of the Conference field was ordered at the General Conference of 1844, and the division came in 1845. The fifteenth session, Bishop Hamline presiding, Osmon C. Baker, secretary, was held at Portsmouth in the epochal year 1844. The thirtieth also convened at Portsmouth May 4, 1859, Bishop Ames presiding. That Conference is memorable from the fact that one of the greatest ministers in Methodism, James Monroe Buckley, was received on trial and assigned to Dover. It is noteworthy also that the prominence of Portsmouth church so lessened as to defer another entertainment of the Conference until more than a decade of the twentieth century had passed. A new location, a stone edifice of large values, having come into history, the session of 1914 was welcomed to Portsmouth and the new church home.

This writer made first appearance at the 1865 session in Dover. Bishop Ames, the massive governor, in the chair.

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While going, Saturday morning, from the Biblical Institute at Concord, Newmarket Junction (now Rockingham), in changing trains he met the sobering news of Lincoln's death. All faces were shadowed as the tidings spread. The news passed over the world, as Emerson said, "like the shadow of an eclipse." A good preparative for a novice was thus assured. How wonderful are the compensations of Divine Providence!

In 1866 the Conference met at Keene, Bishop Simpson presiding. Church extension received special accent. Dr. S. Y. Monroe, corresponding secretary, on Friday night, mightily set forth the work contemplated. His view of the wide field, of its immensity, its need of the gospel, of churches in which the people could be assembled, of the possible glory of evangelism and consequent Christian commonwealths, was presented with such clarity, force and eloquence as compelled, and at the same time charmed, his hearers. After prolonged intensity of listening, eagerness for more was actual.

The services on Sunday were held in the City Hall, giving a larger number the privilege of attendance. At eight o'clock a Love Feast was opened and was replete with fervent interest until ten. From Saint Paul's virile words, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God to every one that believeth, to the Jew first, and also to the Greek," Bishop Simpson preached a masterly, overwhelming sermon. The ninety minutes taken for it seemed a handbreadth. The writer was lost in wonder, love, truth, and God. Notable preachers had been heard before and some power of receptivity assured by listening to sermons brimming with vital forces. Here was enlargement. The power in Christianity was set in light. Eloquence, pathos, challenge, pleading, all that makes dominance over thronging people was present in power. Some have said the Bishop's mightiness had discouragement for lesser preachers. The opposite is here affirmed. That intense hour and a half brimmed with inspiration and encour-

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agement for one novice at least. Permanent benefit was assured. Looking at the Spirit-impelled speaker, the uplifted form, the glowing face and flaming eyes, was educative, inspiring; recognition of the possible might of the human when divinely illumined and made dynamic, was exaltation of the hearer.

The hall was crowded again in the afternoon, indeed, many retained their sittings, having prevised the need of luncheons or bravely doing without. Standing room was filled at the time for opening the service. Doctor Monroe had been announced as preacher. His excellent work Friday night was remembered and a throng waited his word. For an hour he spoke earnestly, voicing a true gospel message, but somehow expectancy was not met. The throng seemed to be still waiting. That Bishop Simpson, seated on the platform, discerned the unrest and longing cannot be said. A lady was heard by those near by to say, "I have been in this hall since eight o'clock, but I wish I could hear the Bishop's sermon again before going home." However, the good man read the mind of the audience, he rose and began speaking. Instantly quietness and eager listening were evident. For twenty minutes or more a vital flow of pungencies commanded unbroken and almost breathless attention. The mind and heart of each and all were centered in the Christ. The Bishop pictured him as ascending the sky and receiving a seat at the right hand of God the Father; then, as manifest to the vision of Stephen, the Son of man standing and observant of his proto-martyr ready to welcome for coronation one who like himself prayed for his enemies; then, as Saint John saw him at Patmos walking in the midst of the seven golden candlesticks and holding the stars in his right hand; aye, walking in the churches and holding the ministers in his mighty hands.

In all this it seemed as if the Bishop stood at the altar in the heavenly place, and filling a censer from its holy fire poured its sacred contents again and again, throwing it afar over all his rapt auditors. The splendor, the majesty, and

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power of that unexpected exhortation made it an imperishable beneficence of memory.

At the session in Claremont in 1881, the hour for the Conference love feast was changed from eight o'clock Sunday morning to nine. Protest was made on the basis that the later hour would cause too severe limitation of time for the greatly loved service. The pastor urged the wisdom and need of the change. It was duly ordered and the new usage has been continued. (It is here suggested that henceforth eight-thirty o'clock be the rule.)

At Newport, 1891, the veteran John Currier, whose membership dated from the organization of the Conference, in his response to the calling of his name, which was unusually impressive, alluded to the possibility, a probability indeed, that he might be speaking to his brethren for the last time. For very many years he had enjoyed the work and the fellowship outlasting his active service. For it all he was thankful. Then, very quietly, but most suggestively, he affirmed personal confidence that changes, however immediate and serious, would occasion no alarm, for "my Father owns both sides of the river." Ere the month ended and before reaching home, while dispersing benedictions to friends, suddenly, "the weary wheels of life stood still," and the saintly man was on the other bank of the last river: a fine closing of a useful life.

The venerable Josiah Hooper began life in the Maine Conference in 1847, was transferred in 1854 and stationed at Lancaster. In 1880 he was made supernumerary, and placed on the retired list in 1886. Loss of vision came, but a goodly measure of native vigor remained until he had passed a decade of the new century. Not until ninety-four years of life were numbered could decay find its climacteric in death. There is no record of unusual splendor of speech in the years of active ministry, but in the riper age he became an "old man eloquent." His addresses to the Conference at the calling of the veterans are memorable as a feature of the sessions. He quickened all minds, moved all hearts,

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"brought the dew," stimulated exultant song, and lifted attentive hearers nearer to "the great white throne." Bishops listened as eagerly as the rest, captured and charmed. One bishop was moved to say, the fiery sentences poured by Father Hooper nobly voiced certain things he himself had been longing to utter, though somehow was hindered. Did not Dr. O. W. Holmes once comment on an impressive speech by declaring the speaker had said what had been "aching in his bones for years"? In like unexpectedness the Bishop found his broodings voiced in the impassioned torrent poured through the tremulous lips of a veteran who had passed the limit of fourscore years.

Hence this bit of historical remembrance and halo for one completing sixty-six years of connectional and ministerial membership, and finding the later ones lustrous. The glory of age may make it possible with other members of the New Hampshire Conference.

Dr. O. H. Jasper, one of the strong men of the Conference for many years, is duly recognized in another chapter. He is named here simply to give an incident in his career. At a certain annual session Doctor Jasper was assigned to make the address of the evening when the Temperance Anniversary had its opportunity. The address won eager attention. It had pith and power. The characteristic qualities of the doughty man were boldly manifest. The message had pungency, it bristled and flamed, was bellicose and tempestuous with striking sentences and diction. Here is a sample: Alluding facetiously to the imperious claim of hotel managers that it was clearly, positively, impracticable to conduct a first-class house without a bar, without open traffic in intoxicating liquors, Doctor Jasper said: "A hotel has the same reason for thinking the rum traffic an essential of a first-class house as the devil has for deeming fire and brimstone essentials of a first-class hell." Probably these are not the very words then used, but as near as a sharp impression has held thought and its forceful expression during the lapse of the years. The morning following,

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as congratulations were being multiplied, the burly frame straightened, and out of freshly filled lungs the Doctor said, "I've always known I was not really appreciated in this Conference." Humor was not the least of his qualities.

Some fifty years have passed since the first appearance at a session of the New Hampshire Conference of Chaplain McCabe. Possibly Lisbon was the place of assembly. Gilbert Haven, then editor of *Zion's Herald*, was also present, and his sermon Sunday afternoon strongly impressed many. The two men, with their striking leadership openly manifest, seemed to be developing as real a friendship. The Chaplain at once won all with his inimitable song-power; his spoken word had charm also. Later, as secretary of the Church Extension Society and then of the Missionary Society, his visits and deliverances became memorable. The witchery of his singing was more with every appearance. Besides, the Chaplain was wont to evince positive personal interest in any evangelistic efforts of the sessions, manifesting particularly in the closing of Sunday-night services by direct assistance in altar services. He was a vital force in winning penitents to come and kneel at the altar, and in leading them directly to the one Saviour of sinners. His successor, as representative of church extension, was also most willing, eager, and helpful in the same good work.

In 1885 the Conference met at Littleton, Bishop Foss presiding. Fortunately, the movement of the session made possible an open Sunday night for public worship and a gospel message. Chaplain John W. Adams was the man selected as preacher. He met expectation. His sermon had value, was vital, an altar service followed. Remembrance is not clear as to the leader, but some official visitor, perhaps Doctor Spencer, had important part. (According to Doctor Baketel's memory, C. U. Dunning was the person who gave a powerful exhortation leading to the call for penitents.) The winsome call had some immediate response, then came a long halting. Appeal from the altar was continued with urgency, but the delay was unbroken.

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Presently, J. M. Avann, then pastor of Saint Paul's, Manchester, was moving in one of the aisles speaking quietly to persons in the pews. In a little while others ventured like activity. Soon a movement to the altar was evident; the place and hour had increasing solemnity. Prayer, sympathetic directions softly voiced at the altar, with initial stir of individual ventures in faith, became more and more efficient, and the glory of accomplished redemption was apparent while penitents continued to discern the way of salvation, the new life in Christ. The Conference was illumined and sobered. The query pressed many minds—Why not something like this splendor at every annual assembling ere the close thereof? Admittedly it is most desirable. Yet the problem abides.

At the session at Lisbon the business advanced so slowly that in place of an adjournment Monday morning early enough for many to be home, ere the day closed, an afternoon and evening session was found to be imperative. As discussion of the idea was on in the evening, George H. Hardy, long designated as Conference historian, suggested a "Watch Meeting." The suggestion awoke laughter, inasmuch as certain members had in mind the presentation of a watch to President Elder Norris at some hour before adjournment. This was an incident of the evening session, a pleasing one, and about "the dead waste and middle of the night" the appointments were read and the Conference adjourned, *sine die*.

A somewhat heated discussion of lay delegates made one Conference session memorable. It is noted here because of a single incident of the discussion. Two veterans took part in the deliverance of opinion and sentiment. Both were charter members of the body, so had age and experience at command. The first to speak was Benjamin R. Hoyt, a man of much native vigor. His primal assignment as a member of the New Hampshire Conference, was to the Vermont District, inclusive of most of the entire State. His work was from 1830 to 1833. The venerable man was near

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the closing of life. His thought was largely determined by the past, hence he urged indefinite postponement of the new thing in Methodism. In an adjoining seat was his conferee in age, Samuel Norris, who with his far-famed, big tin-pan ear trumpet well advanced, tried eagerly to hear all his brother Hoyt was saying. As he ceased, Father Norris, spurning his aid to hearing, was instantly on his feet, and in his lumbering, half-humorous way, withal a thoughtful manner, accented and indorsed the suggestion of indefinite postponement of the doubtful innovation. Meanwhile, Father Hoyt wished to hear his veteran comrade, so caught up the spurned ear trumpet and in his haste turned the receiving bowl to the rear and listened eagerly, all unconscious of the spreading merriment over the peculiar outfit. Aside from the huge enjoyment thus unexpectedly assured, the Conference heartily welcomed the words of both honored fathers. Their vigorous protest, however, had slight effect; the advance was made in due time and order by the church.

Of another charter member and another annual assembling the writer has a luminous and precious memory. This good man was Eleazer Smith, father of Albert Long Smith, the present secretary of the Conference. For fifty years he was in active service; fourteen of these he was chaplain at the New Hampshire State Prison. He had one year on the retired list and then went heavenward. The memory is of a Sunday service in which Father Smith offered the "long prayer." He had evidently some beatific vision that morning, either as he knelt in the presence of an assembled people or before appearing. Directly he was speaking with God, untroubled by those listening, yet he was thoughtful of those he was uplifting. His thought had widening range, was wondrously inclusive without undue freighting of his sentences with verbiage. He had freedom of thought, diction, and imagery of remarkable elevation, therefore all who were with him in worship, adoration and prayer had accordant uplift. They were swayed as his voice gathered depth, power, and charm. The upward sweep of tonal

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effects, of mutual aspiration, had something of a sublimity. The face of the ministrant became luminous by a divine vision, as did the face of Stephen, the proto-martyr. One sharer of that hour in the house of God learned much of the possibilities, the supremacies of public prayer.

In 1849 the Conference met at Lancaster. The *Minutes* of that session do not give all the local memories. Bishop L. L. Hamline was the presiding officer and his impression on Lancaster folks was deep and lasting. So many wished to hear his Sunday-morning sermon that the church was soon packed and a multitude were waiting without. Relief was attempted by improvising a platform where a window had been removed; thus the Bishop had command of those within and the larger company outside, and the occasion and its needs were met. The vigor of the preacher and the blessing from above made the service mighty, and memorable. One of the abiding memories of the town merits recital: The editor of the local paper was one of the auditors, probably of the outdoor throng. At the close of the service this man of an unusual intellectual force rushed home and bursting in cried to his wife, "Experimental religion is a great reality, and we are undone without it."

One Conference love feast had a unique pre-eminence. That service is ever a high light of the sessions. This one had a single feature that made it unusual and memorable. It was led by one of the Fathers, Elijah R. Wilkins, chaplain of the famous Fifth Regiment, New Hampshire Volunteers, and later, chaplain of the State Prison at Concord for nearly twenty years. For fifty years he was prominent as an effective member of the Conference, making fifty-five years in the ministry ere the call upward came at the ripe age of eighty-six. In that love feast he was comforted, cheered, uplifted, by the testimony of his son, Wesley J. Wilkins, and of his grandson, Benson P. Wilkins, both being active members of his own Conference. Surely, an unusual and noteworthy incident.

The ninety-first session was held with Grace Church,

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Haverhill, Massachusetts, just as that same, Grace Church, was completing a half century of Conference recognition. Methodism in that city has an earlier date, but consolidation of the three churches on the north side of the Merrimac River in 1906 brought the retirement of the other names. The Conference historian, George H. Hardy, attended Saturday, apparently in his usual vigor. Late in the afternoon he was seen at a reception at the district parsonage, a memorial building for the Dover District superintendent, given by Mrs. Elijah Fox in memory of her husband, the late Elijah Fox. This reception was in honor of Bishop Edwin H. Hughes, Mr. and Mrs. T. Ross Hicks (resident at the parsonage), and Mrs. Fox, donor. Mrs. Elwin Hitchcock and Otis Cole were also in the receiving line. Supposedly he returned to the church and tarried there until a late hour, then, going to the home where he was entertained, at midnight when admitted by his host, he fell suddenly and was dead.

At the session of 1905 which met at Claremont, the ordination of elders Sunday afternoon proved unusually impressive, and was illumined in a novel way. Bishop Goodsell invited the wives of the men who were to be ordained to come to the altar with them and share the self-devotion and whatever of spiritual hallowing and empowering might be assured. To the ritual the Bishop added a prayer out of the fervor of his own heart for these newly pledged ministers and their helpmeets kneeling beside them. Then, with a touch of heartbreak, he asked the divine favor on the beloved and absent partner of his own life, who had walked with him through forty years of public life and service. That fine touch of nature aroused tenderness in all present and splashed water in many eyes. It was a day of gray clouds, but as the group at the altar rose from kneeling, a burst of sunshine pressed through the windows, "richly bedight," and threw a golden glory over their clustering heads. There was a common entrancement as the incident arrested attention. The Bishop then had the elders and their

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wives come inside the altar rail, and called the deacons consecrated in the morning to stand with them. He then asked the members of the Conference to file across the front and shake hands with the newly consecrated men and their wives. He also began to sing as a processional—

“Come, ye that love the Lord,
And let your joys be known.”

using the music that has a marching tune. All the people were invited to join the procession. Then followed a half hour of jubilation, a jubilation enriched with singing, “Blest be the tie that binds” as a recessional. This memorable hour with Bishop Goodsell had evangelistic impulsions. The pastor, C. C. Garland, was approached by certain ones of those present, and at the evening service three thoughtful men and their wives were baptized, seeking to know more of the great salvation and such spiritual uplifts as were manifest that Sabbath day.

At the session of 1909, held at Concord by Bishop Moore, Daniel J. Smith was present at the opening and responded as his name was called by Secretary Quimby. At the close of the morning session, speaking with two of his conferees of similar age, he said he was in need of medical advice and asked for names of resident practitioners. After consultation a physician was called. Medical examination resulted in sending the sick man to bed. Thus under constant treatment and care the days went by, brotherly interest and solicitude being constant also. Monday morning came and the business of the Conference was brought to completion without the usual contribution of counsel and fraternal service of Brother “D. J.” He was still couch-bound. Appointments were read by Bishop Moore, they included, “East Haverhill—Daniel J. Smith.” After adjournment the usual stir incident to mutual comment and haste of departure was stilled, as word came that illness had ended in the death of the good man just a little while later than the reading of his name from the list of assignments for 1909-1910. Transfer to the City of God by order of the Chief Shepherd and

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Bishop of all was accomplished. Bereavement was very real, yet admission of worthiness for such promotion was universal and immediate.

Besides all later commendation by his peers, and due memorials with loving appreciation of the Conference, Doctor Buckley, in *The Christian Advocate*, gave generous recognition of ministerial values and sterling Christian character, enriching the editorial with this word of Holy Writ: "He was one who feared God above man."

At the Conference of 1910 held by Bishop Quayle, his address to the entering class had memorable values. In asking the Disciplinary questions the Bishop was characteristically humorous in comment and suggestion. Then, with a reverent solemnity, perhaps like that which Coleridge knew when in the shadow of Mount Blanc in the Vale of Chamouni, he was impelled to write his hymn "Before Sunrise," the Bishop began to review the modern philosophic attacks upon Christianity. The discussion was grave, scholastic, unhesitant, powerful. The attention of the class, the Conference, the crowded house was intense and unbroken. When he had relieved his mind of its great burden he was apparently satisfied with the impression made. His face was wreathed in smiles, and suddenly changing thought and utterance, he said to the young men of the class: "I want you young men to be true and faithful, to work hard, and if may be, to put by safely year by year, something of what you receive in return for your service, and so some day have a margin which will enable you to see something more of the great country in which your lives are cast. Some day I want you to go across the continent and see Mount Tacoma (Ranier). After noting its huge base and lofty altitude, please remove your glove from your right hand and place the open palm against the side of the mountain and push it over. If your right hand proves insufficient, put the other beside it and push for all you are worth. Having pushed Mount Tacoma over, you may venture to pit your strength against Christianity."

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The last presence of veteran Moses T. Cilley in the session at Rochester in 1915, Bishop Berry presiding, was made memorable by his spiritual word. Responding once more to the calling of his name, he was evidently driven by the Spirit to inquire of his younger brethren in particular, yet including all, if they had received the Holy Spirit since they believed. An apostolic inquiry. Then, in a noble, though brief, discussion he urged that imperative equipment for the work of a Methodist minister. Thought, diction, fatherly bearing and solicitude, impressive manner, glowing face and eyes aflame, were imperious, impressive indeed. Possibly he was directly apprehensive it was the closing opportunity of his life, his one opening for voicing his love, his eager desire. Behind him were forty-four years of fellowship in the Conference. In most of them he had labored diligently, unsparingly, and not vainly; had been a workman unashamed save as he humbled himself, seeking closer intimacy with his Master whom he wished to imitate and obey. It was his right to summon "his partners in distress" to the high calling of a symmetrical Christian life by being filled with the Spirit. His message was utterly free of upbraiding and complaint, was sweet, loving, winsome.

All present were deeply moved and received the fatherly exhortation with lowliness of mind. One warm-hearted preacher aglow with thought and anticipation of saintly reunion inclusive of Father Cilley, began singing, "In the sweet by and by we shall meet." Many helped to swell the chorus. At the ending of the optimistic refrain, an older man led the quickened company in melodious voicing of the intense prayer of Charles Wesley:

"O that it now from Heaven might fall,
And all my sins consume;
Come, Holy Ghost, for thee I call,
Spirit of burning, come."

and the cycle was filled.

Two amusing incidents occurred at the session of 1878 at Lancaster. There was a trial of one of the preachers,

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who was acquitted. It had been long enough to occasion feeling between the opposing counsel. The counsel for the church was Leon C. Field, one of the younger preachers in the Conference. He was a very brilliant preacher, one whose sermon preparation was very thorough. He wrote his sermons and by the time they were written they were committed to memory. The counsel for the defense was Doctor Stevenson, who had come from Kentucky to be pastor of one of our churches. He was a strong preacher and a very determined man. These two men had clashed in the course of the investigation.

Mr. Field was to preach the missionary sermon on Thursday evening. It was a hard place for him, as there was some feeling in the Conference.

When the time came for the sermon, the preacher announced his text from Colossians 1. 23: "Be not moved away from the hope of the gospel!" His first words were, "Young man, sit down," words that a hundred years before had been spoken by an old preacher to a young man who offered himself for service in the mission field, stating in substance that when the Lord wanted a man for such work he would call him.

Doctor Stevenson, for some reason, was at that instant going down the aisle toward the door. He at once took these words as being meant for himself and was angry. He would not believe it was not true, until he was shown the preacher's manuscript where they were written.

Bishop Merrill was the presiding officer. When addressing the class for admission into full membership he was urging them to be students, that they give their congregations something with real substance and not mere froth. He told a story of John B. Finley, one of the pioneer preachers in what is now the Middle West. He was dining in one of the fine homes of that day, and saw table furnishing, and had food he was not used to. The Bishop said: "The good housewife had what they call 'floating island.' She served Mr. Finley, and when he put the first spoonful to his mouth,

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he laid down his spoon and looked inside his vest, and to the floor to see where the stuff had gone. There was so little substance to it." The application was so apt that the house was in an uproar of laughter that kept up for a long time. Doctor Pike, one of the presiding elders, was present. Anyone who was sitting behind him, could have seen him shaking with laughter for fifteen minutes.

The New Hampshire Conference session of 1919 at Littleton will long be remembered by those who were present. The presidency of Bishop Henderson was greatly enjoyed. The climax of the session came on Sunday afternoon when the Bishop conducted what could be called a consecration service. It was not a call for the unconverted, but a call for life service, especially the young people, and for a new devotion to religious effort on the part of all. The chief thought was the surrender to life service. People began to come forward and kneel at the altar, which was soon full, then they knelt in the aisles until crowded almost to the back of the church. The appeal was tremendous, and the power of the Holy Spirit accompanied it with every sentence. "No meeting of such power has been enjoyed in this Conference since I have known it," says Dr. O. S. Baketel.

X

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THE presence of the bishops at the sessions of the Conference has ever been a delight. Some remarkable incidents are in memory.

As noted elsewhere, Bishop Simpson's word at Keene. Also the ordination service at Claremont by Bishop Goodsell. The unique ordination service arranged by Bishop Quayle at Tilton, when he had a row of veterans standing within the altar rail and the candidates for ordination facing them. This, together with his address to the class, made his visit memorable. Bishop Henderson's wonderful life service hour at Littleton is one long to be remembered. Although Bishop Oldham never was presiding bishop of the Conference, the memory of his visit during the session at Tilton, presided over by Bishop Mitchell, is one of inspiration and blessing. The visits of our own area Bishop, Edwin H. Hughes were very highly esteemed, and his fellowship and brotherliness was delightful.

In addition there have been several brief pastorates that are noteworthy. During the construction of the Main Street Church at Nashua a change of pastors was made imperative by the three-year limit, then the law of the church. George Bowler, one of the strong men of the New England Conference, was secured. His taste and ability for architecture enabled him to serve admirably in the completion of the building to which he gave direct supervision. His successful pastorate was cut short by illness and death. The church then secured from the New England Conference a brilliant preacher, Angelo Cannoll, who served well until the time limit compelled another change. V. A. Cooper, also from the New England Conference, then served the

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church for three years, each of these men returning whence they came, at the close of their term. Later servants of this church for brief terms were Charles Shelling and John Z. Armstrong, while C. W. Rowley at a still later date served a five-year term, and then a term at Saint Paul's, Manchester. Each of these left the Conference at the close of his pastorate.

Daniel Stevenson served at Haverhill Street, Lawrence, and at Claremont, and then went to the Kentucky Conference, from whence he came. W. I. Gill and M. A. Richards had a pastorate at Haverhill Street, Lawrence.

G. W. Miller filled out a year at Grace Church, Haverhill, and was then appointed and served a year, afterward going to the New York Conference. Later, Nelson G. Lyons filled out a year at Grace Church and then gave five years of valued service as pastor, being greatly beloved by many. After his departure, Miss Martha Dewhirst presented the church with a fine marble font as a memorial to him. Doctor Lyons also served Baker Memorial Church at Concord for two years and then went upon the retired list.

Rising above all these, James Roscoe Day, on his way to high place in the church as chancellor of Syracuse University and election as a bishop (which election he declined, as did Wilbur Fisk, preferring to be an educator rather than a bishop), was a member of the Conference for two years, serving as pastor of Main Street Church, Nashua.

B. P. Raymond, on his way to the presidency of Wesleyan University (which position Wilbur Fisk counted more to be desired than a bishopric), also had a memorable pastorate at Main Street, Nashua.

It may be also noted here that Charles Parkhurst, on his way to the editor's chair in Boston, was a member of the Conference long enough for three valued pastorates. Likewise was E. C. E. Dorion.

James Monroe Buckley, who joined us in 1859, and after serving Dover and Saint Paul's, Manchester, went to

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Detroit, then to pastorates in the New York East Conference. From there he was elected editor of *The Christian Advocate* of New York, where he remained for thirty-two years, when he retired. He had a warm place in his heart for the New Hampshire Conference that stayed with him to the end of life, and his remains lie in New Hampshire ground at Dover.

James A. Beebe began work among us, serving two good churches, when he was taken to a strong church in the suburbs of Chicago, from there to the leadership of the Iliff School of Theology at Denver, Colorado. Then he returned to us while he served as Dean of the Boston School of Theology, when, greatly to the surprise of his friends, he gave it up to accept the presidency of Allegheny College at Meadville, Pennsylvania.

The Conference has been greatly blessed for many years by having among us for a season the young men "from out the West" who come by way of the Boston School of Theology. A few of these have "come to stay," but not many. They have a fine chance to "practice on the people," then turn their faces again to their Western home to give a life of service to build the kingdom of the Lord.

NOTE—My collaborator, Dr. Oliver S. Baketel, all unknowing, I insert this statement: In furnishing a man of trained mind and ripened experience for editing the *Methodist Year Book* and the *General Minutes*, a man now openly recognized as an expert for the tasks assigned him, the New Hampshire Conference made no inconsiderable contribution to the group of selected servants of World Wide Methodism assembled at its headquarters in New York City."

OTIS COLE.

In addition to those already named, the Conference gave two true strong men to the episcopacy. The first, Osmon C. Baker, was born among the rock-ribbed hills of New Hampshire and nurtured amid the fervors of its early Methodism. He developed as an educator, with pioneer courage for theological education for the Methodist ministry. He taught theology in the Methodist Biblical Institute, and was

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its honored president for years. A strong, well-balanced mind, a virile preacher, he won wide recognition, and at Boston in 1852 was made bishop at the same time with Matthew Simpson, Edward R. Ames, and Levi Scott. Bishop Baker, with his love of the Granite State and its Methodism, continued his residence at Concord until the ending of his life. He was a warm friend of the young theologues at the Institute and often extended, to some of them at least, the hospitality of his home, while his interest in the school made him a frequent visitor who was always warmly welcomed.

Edgar Blake, whose ministerial life was developed in the Conference itself, was advanced to the secretaryship of the Board of Sunday Schools, where he rendered valuable service. In the General Conference, to which he was sent several times from New Hampshire, he became the peer of the strongest men of the church, and in 1920, at Des Moines, Iowa, was elected bishop.

Dick Burns, who came almost directly from his home—a farmer's home—is one of the most-loved and appreciated men of the entire body. His native Yankee wit and vigor, his diligent service of every church to which he has been sent, and the success of his labors are surely appreciated. His sallies on the Conference floor are hugely enjoyed by all. He not only induces merriment; he gives important suggestions and worthy thought.

Another man may be mentioned in this light. William A. Loyne was long detained by the Board of Examiners ere he could be honorably discharged from the Course of Study and so win his place among his brethren. He was not a man of books, but was abundant in labor, and for many years did most worthy service in the fields assigned him. He built hospitals, did much for the men of the forests, greatly aided by Mrs. Loyne in that particular work, and won many to the cross. When, in 1920, he asked a retired relation, the Conference rose in a body and did him honor. Four years later he passed on to his reward.

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One more: Dana Cotton, who at Tilton utterly failed to be a student, yet made good by voluntary service at Alexandria and won many to follow his Master. When it was suggested that he be recommended for admission on trial, the Quarterly Conference thus readily voted; but when his presiding elder, Doctor Robins, was examining him on the Course of Study prescribed by the *Discipline*, he could give no intelligent responses to the questions, although he claimed to have read the books. Finally Doctor Robins thought he would ask one question he could answer, and so said, "Dana, what is salvation?"

Bowing his head, he was silent as if in deep thought; then suddenly looking up and smiting his knee with his open palm, he shouted out, "Why, it's salvation."

At first the response awakens merriment, but thinking soberly for a bit, it will be seen that the question was not altogether simple, that it really involved the great idea of human redemption and the fruit thereof. The response was profound. "Salvation" is one of the greatest words of the Bible. The theological definitions, some of which may have been in the questioner's mind, serve partially. Suppose the questioner himself had been asked to define life. Could he have done much better than to answer in like form, "Life is life"? But, it is affirmed of the Christ, "In him was Life, and the Life was the Light." Ah! who knows what light is? The surprising response of Mr. Cotton came with explosive force, "The jubilant affirmation of one whose consciousness of salvation was the supreme possession of his being." So his fervent accent and emphatic affirmation was a splendid answer to the question.

Despite his manifest failure to know the books assigned, he was admitted to the Conference on trial, and despite his failure to master any of the later books of the Conference Course of Study, somehow he won the regard of the Board of Examiners and of the Conference itself and was admitted in full. The high spiritual quality of his earlier service continued to appear in the fields to which he was assigned for

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several years. Then suddenly, in the midst of labor, death claimed him, and his name was enrolled in the list of honored dead of the Conference.

These glimpses at the dominant brotherliness of the preachers are not too flattering. The little group of Doctors of Divinity, over which the Conference is happy, including Editor E. C. E. Dorion and Bishop Edgar Blake, has borne itself with pleasing modesty and genuine brotherliness. Hence many are willing the tribe should increase. Really there is much of the mutual interest which Saint Paul commends in his illustration of the unity of the church by the physical body. His thought is fine indeed. If one member is honored, all the members rejoice with him, and if one suffers, all are afflicted.

The goodly fellowship of the New Hampshire Conference, in the later years at least, is noteworthy. It has charm and some of the finer qualities that make for permanence. It is impracticable now to make any intelligent estimate of the fellowship in the earlier years. The men who shared and enjoyed it are beyond reach, and the memories of conversations with them are altogether insufficient to warrant effort for any adequate statement. But the years covered in the memory of the seniors of the Conference to-day supply data for reasonable affirmation of values. Then, some who have come to us from other Conferences testify to keen appreciation of the fine brotherliness manifest.

The absence of cliques and of anything like clan feeling is indicative of a truly Christian status. Of course, in all the years it has been true that the preachers, while brothers in Christ, are also rivals. Doubtless many have at times had inward misgivings over the rapid promotion of some at the expense of the rest.

It may not be overlooked that men coming to the Conference with university or collegiate advantages and status are naturally in the way of advance rather than those who have climbed up some other way, though being neither thieves nor robbers. Without intention, those having had superior

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educational opportunities may bear themselves with accordant dignity and normally seek mutual comradeship; but it must be remembered, by these and by all, that spiritual qualifications and endowments are more than the schools can possibly impart. Then, not only the larger churches of the Conference must be manned, but all the lesser ones as well, and worthy service of either is commendable, and assures honorable rank. In the New Hampshire Conference this is true.

When Chancellor James Roscoe Day sent his old Kent's Hill schoolmate, Roscoe Sanderson, his degree given by Syracuse University, the members of the Conference rejoiced in the honor bestowed upon their comrade. Then, at the tragic ending of Doctor Sanderson's life, there was a common and heartfelt sorrow. So, also in the reading of the roll call at the opening of a session, when the names of those who during the previous year were called from labor to reward are read, a sobering silence indicates the loving unity of the brotherhood.

Evidently, there is in the Conference a common and generous purpose of Christian brotherhood. The high lights of fellowship are most clearly manifest in the annual love feast, and when, at the close of the session, the assignments to fields of labor are read by the Bishop, any advancement that comes to a brother is received with a large measure of appreciation.

In closing this history it is submitted that the New Hampshire Conference has not failed in reaching its normal objective, altruistic service. In addition to all exhibits made, it may be said that the Conference has always been more generous in giving strong men to other fields of labor than its own. In an early day it gave Daniel Lee for ten years to aid his uncle, Jason Lee, in his heroic pioneer mission work among the Flathead Indians and in Oregon. It gave Justin Spaulding for some twenty years to the New England Conference and mission work in South America. It gave Charles

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Adams, Samuel A. Cushing, Samuel Kelly, W. H. Hatch, C. L. McCurdy, C. N. Smith, and Henry Lummis to the New England Conference; D. P. Leavitt, A. J. Church, Hugh Montgomery and E. C. Bass to the New England Southern Conference and Freedmen's Aid Work, and G. S. Dearborn and Calvin Holman to the Kansas Conference. It also, in the noble person of Calvin Harrington, supplied Wesleyan University with a choice professor for nearly a quarter of a century. H. H. French, a man of great promise, was given by the Conference to the Congregationalist Church, where he had many years of good service. More names could be mentioned.

At a later day it gave one of its men of large promise, Charles Parkhurst, to the editorial chair of *Zion's Herald* and the New England Conference, but ceased not its loyalty or love, with his new cumulative burdens and associations. After some thirty years of labor and honor, when his natural forces began to abate, he chose for an assistant another member of the New Hampshire Conference who had grown to large worth in the work, and E. C. E. Dorion made a competent assistant to Doctor Parkhurst until he resigned his chair. The Wesleyan Association then elected Doctor Dorion as editor of New England's great Methodist journal. His early death we have never ceased to mourn.

APPENDICES

I. DISTRICTS, PRESIDING ELDERS AND SUPERINTENDENTS

This feature of our economy came with the coming of organized Methodism. Vermont was connected with New Hampshire as one Conference, and continued until 1845, when it disappeared finally.

The first appearance of New Hampshire in the list of appointments was in 1794, when John Hill was the preacher and Jesse Lee elder. They gave no appointments in 1795.

In 1796 Jesse Lee was again elder, and this year Chesterfield was a charge for the first time, with Philip Wager as preacher.

In 1797-1799 George Pickering was at the head and he was styled a presiding elder.

In 1800 John Brodhead was at the head. This year Landaff appeared for the first time.

1801. This year marks a change. For the first time the presiding elder's territory was given a name, and the New Hampshire work was in the New London District, with John Brodhead again as its official head.

1802. Another change came in this year. The Conferences were each given a name. There were seven of them, namely, Western, South Carolina, Virginia, Baltimore, Philadelphia, New York, and New England. The New Hampshire work was in the New York Conference. The Elder was John Brodhead for the Vermont District, and Shadrach Bostwick for the New London.

1803. John Brodhead and Joseph Crawford.

1804. This year New Hampshire became a part of the New England Conference, and so remained until it was set off in 1829 and became in 1830 the New Hampshire and Vermont Conference.

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The Districts and presiding elders have been as follows:

- 1805—Boston, George Pickering; Maine, Joshua Soule; New London, Daniel Ostrander; Vermont, Elijah Sabin; New Hampshire, John Brodhead.
- 1806—Boston, George Pickering; New London, Thomas Branch; New Hampshire, John Brodhead; Portland, Oliver Beale; Kennebec, Joshua Soule.
- 1807—Boston, John Brodhead; New London, Elijah R. Sabin; New Hampshire, Elijah Hedding; Portland, Oliver Beale; Kennebec, Joshua Soule.
- 1808—Boston, John Brodhead; New London, Elijah R. Sabin; New Hampshire, Elijah Hedding; Portland, Joshua Soule; Kennebec, Oliver Beale.
- 1809—1810—Boston, George Pickering; New London, Elijah Hedding; Vermont, Thomas Branch; New Hampshire, Martin Ruter; Portland, Joshua Soule; Kennebec, Oliver Beale.
- 1811—Boston, George Pickering; New London, Joel Winch; Vermont, Eleazer Wells; New Hampshire, Solomon Sias; Portland, Joshua Soule; Kennebec, Oliver Beale.
- 1812—Boston, George Pickering; New London, Joel Winch; Vermont, Eleazer Wells; New Hampshire, Solomon Sias; Portland, Oliver Beale; Kennebec, Charles Virgin.
- 1813—New London, Joel Winch; Boston, Charles Virgin; Vermont, Eleazer Wells; New Hampshire, Solomon Sias; Portland, Oliver Beale; Kennebec, Joshua Soule.
- 1814—New London, Asa Kent; Boston, Charles Virgin; Vermont, Eleazer Wells; New Hampshire, Solomon Sias; Portland, Oliver Beale; Kennebec, Joshua Soule.
- 1815—New London, Asa Kent; Boston, Charles Virgin; Vermont, Joseph A. Merrill; New Hampshire, David Kilbourne; Portland, Oliver Beale, Kennebec, Joshua Soule.
- 1816—New London, Asa Kent; Boston, Charles Virgin; Vermont, Joseph A. Merrill; New Hampshire, David Kilbourne; Portland, Eleazer Wells; Kennebec, Oliver Beale.
- 1817—New London, Asa Kent; Boston, George Pickering; Vermont, Joseph A. Merrill; New Hampshire, David Kilbourne; Portland, Elijah Hedding; Kennebec, Oliver Beale.
- 1818—New London, Erastus Otis; Boston, George Pickering; New Hampshire, David Kilbourne; Vermont, Joseph A. Merrill; Portland, Asa Heath; Kennebec, David Hutchinson.
- 1819—1820—New London, Erastus Otis; Boston, George Pickering; New Hampshire, Jacob Sanborn; Vermont, John Lindsey; Portland, Asa Heath, Kennebec, David Hutchinson.
- 1821—Boston, Elijah Hedding; New London, Erastus Otis; New Hampshire, Jacob Sanborn; Vermont, John Lindsey; Portland, Elisha Streeter; Kennebec, David Hutchinson.
- 1822—Boston, Edward Hyde; New London, Joseph A. Merrill; Vermont, John Lindsey; New Hampshire, Jacob Sanborn; Portland, Elisha Streeter; Kennebec, Philip Munger.
- 1823—1824—Boston, Edward Hyde; New London, Joseph A. Merrill; Vermont, Wilbur Fisk; New Hampshire, Benjamin R. Hoyt; Portland, Elisha Streeter; Kennebec, Eleazer Wells.

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- 1825—Same as last year. This year Maine became a Conference by itself comprising Portland and Kennebec Districts.
- 1826—Boston, Daniel Dorchester; New London, Edward Hyde; Lynn, John Lindsey; Vermont, John W. Hardy; New Hampshire, Benjamin R. Hoyt; Danville, John Lord.
- 1827—1828—Boston, John Lindsey; New London, Edward Hyde; Vermont, John W. Hardy; New Hampshire, John F. Adams; Danville, John Lord.
- 1829—Boston, John Lindsay; New London, Edward Hyde; Springfield, David Kilbourne; New Hampshire, John F. Adams; Vermont, John W. Hardy; Danville, Edward Wells.
- 1830—This year we find the New Hampshire and Vermont Conference organized. New Hampshire, John F. Adams; Vermont, Benjamin R. Hoyt; Danville, Eleazer Wells; Plymouth, John W. Hardy.
- 1831—New Hampshire, Jared Perkins; Vermont, Benjamin R. Hoyt; Danville, Eleazer Wells; Plymouth, John W. Hardy.
- 1832—The name "Vermont" was dropped although the Conference boundaries remained the same. New Hampshire, Jared Perkins; Vermont, Benjamin R. Hoyt; Danville, J. A. Scarritt; Plymouth, Eleazer Wells; Winchester, John W. Hardy.
- 1833—New Hampshire, John G. Dow; Vermont, Benjamin R. Hoyt; Danville, J. A. Scarritt; Plymouth, Eleazer Wells; Winchester, Charles D. Cahoon.
- 1834—New Hampshire, John G. Dow; Vermont, G. W. Fairbanks; Danville, J. A. Scarritt; Plymouth, Eleazer Wells; Winchester, Charles D. Cahoon.
- 1835—Dover, John G. Dow; Barnard, G. W. Fairbanks; Danville, J. A. Scarritt; Plymouth, Eleazer Wells; Winchester, Charles D. Cahoon.
- 1836—Dover, John G. Dow; Chelsea, G. W. Fairbanks; Springfield, E. Jordan; Danville, Charles D. Cahoon; Plymouth, Benjamin R. Hoyt.
- 1837—Dover, Schuyler Chamberlain; Concord, William D. Cass; Springfield, Eleazer Jordan; Danville, Charles D. Cahoon; Plymouth, Benjamin R. Hoyt.
- 1838—1839—Dover, Schuyler Chamberlain; Concord, William D. Cass; Springfield, Eleazer Jordan; Montpelier, Elisha J. Scott; Danville, Charles D. Cahoon; Plymouth, Benjamin R. Hoyt.
- 1840—Dover, John F. Adams; Concord, John G. Dow; Claremont, William D. Cass; Bellows Falls, Jared Perkins; Montpelier, Elisha J. Scott; Danville, Benjamin R. Hoyt; Plymouth, Charles D. Cahoon.
- 1841—Same as 1840 except that Bellows Falls is absorbed in the other Districts and William D. Cass is left out. Plymouth District changed to Haverhill, Charles D. Cahoon.
- 1842—1843—Dover, John F. Adams; Concord, Schuyler Chamberlain; Claremont, Jared Perkins; Montpelier, John G. Dow; Danville, Benjamin R. Hoyt; Haverhill, Charles D. Cahoon.
- 1844—Dover, William D. Cass; Concord, Jared Perkins; Claremont, Benjamin R. Hoyt; Haverhill, Justin Spaulding; Montpelier, John G. Dow; Danville, S. P. Williams; Springfield, C. R. Harding.
- 1845—New Hampshire and Vermont are each a separate Conference this year. Dover, William D. Cass; Concord, Elihu Scott; Claremont, Benjamin R. Hoyt; Haverhill, Russell H. Spaulding.

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- 1846—Dover, Osmon C. Baker; Concord, Elihu Scott; Claremont, Benjamin R. Hoyt; Haverhill, Russell H. Spaulding.
- 1847-1848—Dover, Elihu Scott; Concord, Silas Quimby; Haverhill, Justin Spaulding.
- 1849—Dover, Elisha Adams; Concord, Silas Quimby; Haverhill, Justin Spaulding.
- 1850—Dover, Elisha Adams; Concord, Silas Quimby; Haverhill, Reuben Dearborn.
- 1851—Dover, Elisha Adams; Concord, Charles N. Smith; Haverhill, Reuben Dearborn.
- 1852—Dover, Elisha Adams; Concord, Reuben Dearborn; Haverhill, William D. Cass.
- 1853—Dover, James Pike; Concord, Reuben Dearborn; Claremont, Jared Perkins; Haverhill, William D. Cass.
- 1854—Dover, James Pike; Concord, Reuben Dearborn; Claremont, Newel Culver; Haverhill, William D. Cass.
- 1855—Dover, James Thurston; Concord, Reuben Dearborn; Claremont, Newel Culver; Haverhill, William D. Cass.
- 1856-1858—Dover, James Thurston; Concord, Lewis Howard; Claremont; Albert C. Manson.
- 1859—Dover, Calvin Holman; Concord, Lewis Howard; Claremont, Albert C. Manson.
- 1860-1862—Dover, Calvin Holman; Concord, James Pike; Claremont, Elisha Adams.
- 1863-1865—Dover, Albert C. Manson; Concord, Elisha Adams; Claremont, James Thurston.
- 1866—Dover, Albert C. Manson; Concord, Elisha Adams; Claremont, A. J. Church.
- 1867-1869—Dover, James Pike; Concord, Lorenzo D. Barrows; Claremont, George W. H. Clark.

In 1869 appeared the White Mountain District with D. J. Smith as presiding elder, and continued for two years when it was absorbed into the Concord District.

- 1870—Dover, James Pike; Claremont, George W. H. Clark; Concord, S. G. Kellogg.
- 1871-1872—Dover, O. R. Jasper; Claremont, James Pike; Concord, S. G. Kellogg.
- 1873—Dover, O. H. Jasper; Concord, S. G. Kellogg; Claremont, Moses T. Cilley.
- 1874—Dover, O. H. Jasper; Concord, T. L. Flood; Claremont, Moses T. Cilley.
- 1875-1876—Dover, Lorenzo D. Barrows; Concord, James Pike; Claremont, Moses T. Cilley.
- 1877-1880—Dover, James Pike; Concord, J. W. Adams; Claremont, George J. Judkins.
- 1881-1884—Dover, George J. Judkins; Concord, Moses T. Cilley; Claremont, O. H. Jasper.

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- 1885-1889—Dover, C. U. Dunning; Concord, George W. Norris; Claremont, Joseph E. Robins.
1890—Dover, C. U. Dunning; Concord, S. C. Keeler; Claremont, George W. Norris.
1891-1895—Dover, George W. Norris; Concord, S. C. Keeler Manchester, Oliver S. Baketel.
1896—Concord, George M. Curl; Dover, George W. Norris; Manchester, Oliver S. Baketel.
1897-1899—Concord, Oliver S. Baketel; Dover, Joseph E. Robins; Manchester, George W. Norris.
1900-1902—Concord, Oliver S. Baketel; Dover, Joseph E. Robins; Manchester, George M. Curl.
1903-1904—Concord, George M. Curl; Dover, Jesse M. Durrell; Manchester, Elwin Hitchcock.
1905-1908—Concord, George M. Curl; Dover, Roscoe Sanderson; Manchester, Elwin Hitchcock.
1909—Concord, Thomas E. Cramer; Dover, Roscoe Sanderson; Manchester, R. T. Wolcott.
1910-1914—Concord, Thomas E. Cramer; Dover, Raymond H. Huse; Manchester, R. T. Wolcott.
1915—Concord, Adolphus Linfield; Dover, Raymond H. Huse; Manchester, Edward C. Strout.
1916-1920—Concord, Adolphus Linfield; Dover, T. Ross Hicks; Manchester, Thomas E. Cramer.

At this time a change was made from three districts to two.

- 1921-1922—Northern, Thomas E. Cramer; Southern, T. Ross Hicks.
1923-1924—Northern, Thomas E. Cramer; Southern, Edward A. Durham.
1925-1926—Northern, James N. Seaver; Southern, Edward A. Durham.

2. THE SECRETARIES

The secretary is in every way an important factor of the Conference life. The making of an accurate record of the proceedings of the session is so vital a matter that the General Conference demands the official journals of each quadrennium for review, and metes out approval or reproach in accord with discovered values and faults. Beyond this making of the record, the secretary aids the presiding bishop by his personal knowledge of the members and usages of the Conference, and by his good sense and judgment variously facilitates the movements of the body in all the affairs of the sessions. By his knowledge of the men he can wisely aid in the makeup of committees, as he can advise the chair. The

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membership roll is in his charge, and also the archives of the Conference, which have unmeasured values. He is also the editor of the printed *Minutes*, which task outlasts the sessions and taxes his literary ability, his readiness, push, and patience. The secretary is the one real representative of the Conference *ad interim* of the sessions. He should have a complete file of the printed *Minutes*.

The New Hampshire Conference has been favored with worthy men in this office. The first was Jared Perkins, who served in 1830-1831 and also in 1839-1840. Mr. Perkins was one of the heroic men of the early days, and closed his life in 1854. A daughter was resident in Newfields until near the close of the nineteenth century, and his descendants are still known and beloved in that place. An avenue at Hedding Camp Ground bore his name until fire recently swept away cottages in that part of the grounds.

Elihu Scott was secretary in 1832-1833. He served the Conference more abundantly, and really as treasurer of the Board of Trustees for nearly a quarter of a century. In memoriam it was written of him: "He was in every sense a strong man. This is demonstrated by the position so readily accorded him by his brethren, who also looked to him as a leader in the councils of the church."

Elisha J. Scott was honored by election for the fourth consecutive year. As his work continued to be in Vermont, at the forming of the Vermont Conference he passed to that body, and his real record is with that Conference.

James M. Fuller served two years and was then transferred to the Genesee Conference.

James H. Patterson served one year and went to the Vermont Conference at the time of its organization.

Osmon C. Baker, for six years the secretary, is an abiding glory of the whole church. No record of immediate commendation as secretary is needed in this connection.

Elisha Adams served two years. Midway the service of Bishop Baker, Elisha Adams is a name "writ large" in the work and history of the Conference.

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R. S. Rust served seven years as secretary. He was ever an enthusiastic servant of the church. At this remove in time nothing direct can be said of his work as secretary, save as his election for the seventh consecutive year is a positive commendation. A year later he was transferred to the Cincinnati Conference and continued in large and widely known service until his late release by death.

Joseph W. Guernsey was also secretary for seven years, but after his second year Lewis Howard was chosen for four years, when Guernsey finished his other five years. He was then transferred to the Vermont Conference. Repeated election is sufficient commendation.

Lewis Howard filled a prominent place in the Conference for more than half a century. A man of equipoise, faithful, widely known and loved for goodness, truth, and devotion to work.

Robert S. Stubbs served three years. He was an alert, forceful man. His later services were in the far West, for a time in the Congregational Church, but later returning to his early fellowship as a retired man.

John W. Adams served four years and declined re-election for the fifth year. Mr. Adams was a workman needing not to be ashamed in any assigned task. For approximately fifty years he served nobly as secretary of Personal Statistics, largely a voluntary labor of love. He wrote many memoirs of deceased brethren with literary skill and a most kindly spirit. He often conducted the memorial services, and his memory abides and is precious.

Silas E. Quimby was the next secretary, and has the surpassing record of service from 1877 to 1910, thirty-four years. It does not appear that Mr. Quimby had served as an assistant, nevertheless he at once proved a worthy official. Perhaps it is fair to say that during his long service there was an advance manifest in the printed *Minutes*, and in due time it became usage for the Conference to order that the printed *Minutes* be the official journal. Mr. Quimby, the son of a preacher, an alumnus of Wesleyan University, a

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SILAS E. QUIMBY

For thirty-four years Secretary of the Conference, and for five years President and Professor of the Conference Seminary, 1870-1875.

teacher at Newbury, brought to his new task a trained mind, literary taste, and an unquestioned devotion. He evinced discernment of values in his naming of assistants in the advancing years; yet however efficient any of these appeared to be, the Conference for many sessions elected him by acclamation. Failing vigor compelled lessened tasks, so he declined further service as secretary, yet was made Confer-

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ence evangelist for two years later. He died at the home of a daughter in Pennsylvania in 1913, and was buried at Tilton, where he had been pastor and teacher.

Albert Long Smith was made secretary in 1911. The son of Eleazer Smith, long an honored man among his brethren, an alumnus of Wesleyan University, he has promptly been re-elected year by year since he was first chosen. He had served as assistant secretary from 1888, so was no novice. It will be admitted generally that in the main he has made the Official Journal as accurate and valuable as did his predecessor.

The task thus imposed, however, is not a light one, yet in some matters it is less weighty than at an earlier day. The burden of correcting addition in the statistical tables passed as an adding machine was put in service in the work-rooms during sessions. Such vexing arithmetical toil no longer delays "copy" while the printer waits. Despite all ameliorations, the secretary's task imposes grave obligations and tests ability. Let due consideration of the official, add charm to the honorable position.

3. DELEGATES TO THE GENERAL CONFERENCE FROM 1832 TO 1928

- 1832—John W. Hardy, Eleazer Wells, Benjamin R. Hoyt, John F. Adams, C. D. Cahoon, Jared Perkins, Samuel Norris, George Storrs.
- 1836—Charles D. Cahoon, John F. Adams, Samuel Kelley, Schuyler Chamberlain, Jared Perkins, Elisha I. Scott, George Storrs, Samuel Norris.
- 1840—James Templeton, Schuyler Chamberlain, John F. Adams, Charles D. Cahoon, Elihu Scott, Jared Perkins.
- 1844—Elihu Scott, Jared Perkins, Samuel Kelley, Schuyler Chamberlain, James G. Dow, Justin Spaulding, Charles D. Cahoon, William D. Cass.
- 1848—Osmon C. Baker, Lorenzo D. Barrows, Elisha Adams, Eleazer Smith.
- 1852—Osmon C. Baker (Elected Bishop), Elisha Adams, Reuben Dearborn, Elihu Scott, Elijah Mason.
- 1856—Richard S. Rust, Warren F. Evans, Newel Culver, Charles N. Smith, James Thurston.

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- 1860—James Pike, Lorenzo D. Barrows, Lewis Howard, Warren F. Evans.
- 1864—James Pike, Elisha Adams, James Thurston, A. C. Manson.
- 1868—Lorenzo D. Barrows, James Pike, George W. H. Clark, O. H. Jasper.
- 1872—James Pike, Calvin S. Harrington, Cadford M. Dinsmore, Richard S. Stubbs. *Lay Delegates:* Nathaniel S. Berry, Horace W. Gilman.
- 1876—John W. Adams, Lorenzo D. Barrows, Mosès T. Cilley. *Lay Delegates:* Ira E. Chase, Chase W. Calley.
- 1880—George J. Judkins, Silas E. Quimby, Daniel C. Knowles. *Lay Delegates:* Osmon B. Way, Lurandus Beach, Jr.
- 1884—George W. Norris, Edward C. Bass, Charles W. Dunning. *Lay Delegates:* Albert P. Tasker, Lurandus Beach.
- 1888—Jesse M. Durrell, Joseph E. Robins, George W. Norris. *Lay Delegates:* Erastus A. Crawford, William A. Heard.
- 1892—Samuel C. Keeler, Jesse M. Durrell, Oliver S. Baketel. *Lay Delegates:* Ira E. Chase, J. Morrill Emery.
- 1896—Silas E. Quimby, Charles D. Hills, Oliver S. Baketel. *Lay Delegates:* Charles Foote, Edward F. Childs.
- 1900—William H. Hutchin, Jesse M. Durrell, George M. Curl. *Lay Delegates:* Arthur T. Cass, Charles E. Foote, Frank P. Kellom.
- 1904—Edgar Blake, Elwin Hitchcock, Roscoe Sanderson. *Lay Delegates:* George L. Plimpton, Mary A. Danforth, Javan W. Russell.
- 1908—Edwin S. Tasker, William Warren, Edgar Blake. *Lay Delegates:* George H. Bartlett, Richard E. Wilder, Mrs. Irene C. Durrell.
- 1912—Edgar Blake, Edward C. Strout. *Lay Delegates:* W. S. Dillon, W. J. Flather.
- 1916—Edgar Blake, Raymond H. Huse, Charles C. Garland. *Lay Delegates:* Lee C. Abbott, T. W. Lane, George L. Plimpton.
- 1920—Edgar Blake (Elected Bishop), Adolphus Linfield. *Lay Delegates:* George A. Fairbanks, Robert E. Wilder.
- 1924—William B. Locke, Hiram W. Hook. *Lay Delegates:* B. W. Gillette, John Bishop.
- 1928—Edward A. Durham, Frank P. Fletcher. *Lay Delegates:* John D. Lord, James E. Baker.

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4. THE HONORED DEAD

Entered Ministry	Names of Preachers	Date of Death	Place of Burial	Age	Years in Effective Service
1820	Joseph Kellum.....	Dec. 30, 1830..	Tuftonboro.....	35	10
1827	Stephen H. Cutler....	May 22, 1834..	Barre, Vt.....	31	7
1830	George W. Noyes.....	Aug. 10, 1834..	.....	25	4
1831	Joseph Dearborn.....	March 6, 1835..	Rumney.....	29	3
1830	Ariel Fay.....	Dec. 29, 1836..	Royalton, Vt.....	29	6
1803	Alfred Metcalf.....	June 4, 1837..	Greenland.....	60	34
1794	John Brodhead.....	April 7, 1838..	Newfields.....	68	44
1822	Roswell Putnam.....	Dec. 9, 1838..	Danville, Vt.....	40	16
1834	J. McCaine.....	—, 1839.....	Hanover.....	—	5
1831	A. P. Brigham.....	Sept. 29, 1843..	Danville, Vt.....	34	11
1832	Michael Quimby.....	July 17, 1843..	Henniker.....	38	11
1835	Lyman Wing.....	July 2, 1843..	Rochester, Vt.....	33	8
1832	James Dow.....	Dec. 21, 1844..	East Derry.....	42	12
1835	William Padman.....	Feb. 22, 1845..	Loudon.....	45	10
1810	Leonard Bennett.....	—, 1846.....	Ill.....	60	36
1829	Holman Drew.....	July 2, 1846..	Landaff.....	46	17
1844	Samuel S. Mathews....	Sept. 6, 1847..	Loudon.....	32	3
1834	Samuel Prescott.....	April 7, 1849..	Laconia.....	45	15
1844	James F. Eaton.....	Aug. 9, 1850..	Etna.....	29	6
1846	Stephen Eastman.....	March 14, 1853..	Loudon.....	35	7
1829	Abel Heath.....	June 22, 1852..	Nashua.....	55	25
1834	Lorenzo D. Blodgett..	Sept. 21, 1852..	W. Stewardstown..	41	18
1843	Isaac W. Huntley.....	Nov. 6, 1852..	Manchester.....	31	9
1852	Thomas J. Andrews....	Aug. 24, 1854..	Nashua.....	28	2
1824	Jared Perkins.....	Oct. 15, 1854..	West Unity.....	61	30
1841	Horatio N. Taplin.....	Jan. 19, 1855..	East Corinth, Vt..	38	14
1847	John McLaughlin.....	Dec. 20, 1857..	Charleston, S. C..	34	10
1825	Benj. C. Eastman.....	July 12, 1858..	Concord.....	70	33
1851	John M. Blake.....	July 4, 1858..	Cornish.....	39	7
1844	Frederic A. Hewes.....	Sept. 13, 1859..	Paterson, N. J.....	42	15
1860	Charles N. Lewis.....	June 3, 1861..	Claremont.....	26	1
1839	John W. Johnson.....	April 12, 1862..	Sunapee.....	51	23
1829	Elijah Mason.....	March —, 1863..	Cambridge, Mass..	56	35
1857	R. Edmund Danforth..	June 28, 1863..	Keene.....	29	6
1823	Justin Spaulding.....	July 8, 1865..	Moretown, Vt.....	63	32
1815	Josiah A. Scarritt.....	Nov. 12, 1865..	Center Sandwich..	75	33
1827	William D. Cass.....	May 7, 1867..	Tilton.....	70	40
1843	Geo. W. T. Rogers.....	Sept. 15, 1868..	Salem.....	56	25
1810	Orlando Hinds.....	March 1, 1869..	Chichester.....	87	7
1835	Jacob Stevens.....	March —, 1869..	West Epping.....	63	13
1849	George Bowler.....	March 26, 1869..	Lynn, Mass.....	47	20
1828	Charles Cowing.....	May 23, 1869..	Lisbon.....	73	23
1852	Charles R. Homan.....	April 4, 1871..	Meredith.....	61	19
1838	Abraham Folsom.....	March 31, 1872..	Hampton.....	78	25
1829	John Smith.....	March 27, 1872..	Newark, N. J.....	64	32
1834	Henry Nutter.....	June 15, 1872..	Newfields.....	64	24
1809	Benj. R. Hoyt.....	Oct. 3, 1872..	Portsmouth.....	84	26
1824	Warren Wilbur.....	Dec. 9, 1872..	Chester.....	77	12
1827	Richard Newhall.....	Dec. 10, 1872..	Ascutneyville, Vt..	72	41
1846	Deming S. Dexter.....	Aug. 20, 1873..	Marlboro.....	58	27
1859	Freeman Ryder.....	May 27, 1874..	Middleboro, Mass..	45	15
1831	Silas Green.....	Nov. 10, 1874..	Epsom.....	74	42
1842	Nathaniel L. Chase....	May 3, 1875..	Middlesex, Vt.....	61	24
1825	Matthew Newhall.....	May 4, 1875..	Greenland.....	76	35
1827	Nathaniel Ladd.....	Dec. 7, 1875..	Exeter.....	80	9
1867	George Beebe.....	March 10, 1877..	Littleton.....	50	10
1855	Hezek'h A. Matteson..	April 21, 1876..	Nashua.....	63	19
1836	Lorenzo D. Barrows..	Feb. 18, 1878..	Plymouth.....	61	42
1851	David McIndoe.....	Feb. 4, 1879..	Windsor, Vt.....	55	28
1828	Eleazer Smith.....	Feb. 2, 1879..	Concord.....	77	50
1871	Lyman E. Gordon.....	March 30, 1879..	Landaff.....	32	8
1818	Samuel Norris.....	June 23, 1880..	Brooklyn, N. Y....	79	69
1836	Elisha Adams.....	Aug. 15, 1880..	Concord.....	65	45
1860	Moses Sherman.....	Aug. 3, 1880..	Landaff.....	45	21
1862	Nelson M. D. Granger..	April 23, 1880..	Lyndon, Vt.....	39	19

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Entered Ministry	Name of Preachers	Date of Death	Place of Burial	Age	Years in Effective Service
1812	John F. Adams	June 11, 1881 .	Greenland	91	15
1878	Asa A. Caswell	June 18, 1881 .	Rochester	31	3
1839	C. B. M. Woodward . .	Sept. 9, 1881 .	Haverhill	73	17
1844	Daniel W. Barber . . .	Dec. 7, 1881 .	Newton, Mass. . . .	59	22
1834	James Adams	Dec. 10, 1881 .	Concord	74	45
1833	Newell Culver	Sept. 22, 1882 .	Lebanon	71	35
1834	George F. Wells	April 8, 1883 .	No. Woodstock . . .	80	34
1839	Jesse Boyden	Sept. 1, 1883 .	Woodstock, Vt. . . .	70	8
1833	Americus K. Howard . .	May 3, 1883 .	No. Charlestown . .	71	40
1838	John English	March 26, 1884 .	Brownsville, Vt. . .	75	45
1834	James M. Young	Nov. 29, 1884 .	Manchester	75	50
1830	Amos Kidder	Jan. 25, 1885 .	Unity	77	31
1831	Silas Quimby	Jan. 25, 1885 .	West Unity	74	41
1873	Alba B. Carter	April 9, 1885 .	No. Haverhill	40	12
1874	Leon C. Field	April 17, 1885 .	Newtonville, Mass. .	38	11
1829	Charles R. Harding . . .	Aug. 24, 1885 .	Fitchburg, Mass. . .	78	54
1855	Calvin S. Harrington . .	Feb. 16, 1886 .	Middletown, Conn. .	60	31
1831	Loren H. Gardon	Aug. 21, 1886 .	Quincy, Ill.	79	28
1836	Silas Wiggan	Dec. 17, 1886 .	Sutton, Vt.	82	11
1843	Philander Wallingford .	Aug. 6, 1887 .	Claremont	65	18
1825	James G. Smith	April 10, 1888 .	Plymouth	82	13
1825	Elihu Scott	Sept. 24, 1888 .	Hampton	82	63
1871	Israel H. McConnell . .	Dec. 6, 1889 .	Dresden, Ohio	43	18
1880	Charles H. Leet	May 27, 1890 .	No. Charlestown . .	37	10
1835	Reuben Dearborn	Nov. 3, 1890 .	Salem	82	37
1835	Wm. Hewes, M.D. . . .	Dec. 17, 1890 .	Lawrence, Mass. . . .	82	40
1866	George C. Noyes	Dec. 19, 1890 .	Warren	56	24
1838	Samuel Beedle	Jan. 8, 1891 .	Hull, Mass.	79	23
1830	John Currier	April 25, 1891 .	Newbury, Vt.	86	53
1865	Charles E. Rogers	May 16, 1891 .	Sunapee	63	24
1850	Silas G. Kellogg	Dec. 21, 1891 .	Hudson	69	42
1850	Lorenzo Draper	Jan. 20, 1892 .	Claremont	76	25
1844	Abraham R. Lunt	Dec. 19, 1892 .	Portland, Me.	72	40
1839	Rufus Tilton	Feb. 27, 1893 .	Tilton	81	25
1871	James Crowley	July 1, 1893 .	Ossipee Center	70	22
1839	Lewis Howard	Oct. 6, 1893 .	Contoocook	91	41
1853	Cadford M. Dinsmore . .	Nov. 4, 1894 .	Exeter	68	24
1861	J. Mores Bean	April 20, 1895 .	Lanark, Ill.	67	12
1840	Orlando H. Jasper	April 25, 1895 .	Winchester	75	43
1831	Daniel Lee	July 22, 1895 .	Hillsboro, Ill.	89	20
1841	James Pike	July 27, 1895 .	Newfields	77	45
1843	Sullivan Holman	April 15, 1896 .	Concord	76	52
1872	Jefferson T. Davis	July 9, 1896 .	Franklin	55	24
1869	William E. Bennett	Sept. 13, 1896 .	Bow	52	27
1884	Otis S. Danforth	Sept. 15, 1896 .	Manchester	38	12
1864	J. Mowry Bean	Jan. 24, 1897 .	Penacook	63	33
1841	Geo. W. H. Clark	Feb. 27, 1897 .	St. Albans, Vt.	85	45
1847	Larnard L. Eastman . . .	Dec. 31, 1897 .	Methuen, Mass. . . .	84	31
1861	Truman Carter	May 19, 1898 .	Chelsea, Mass.	66	37
1886	James D. LeGro	March 18, 1899 .	Milan	41	13
1838	James Thurston	Sept. 15, 1899 .	Dover	83	44
1871	Perez M. Frost	Nov. 6, 1899 .	Haverhill, Mass. . . .	59	21
1862	Joseph H. Brown	March 16, 1900 .	Riverton	66	18
1882	Thomas A. Dorion	March 30, 1900 .	Manchester	51	18
1852	Samuel C. Keeler	Sept. 18, 1900 .	Bethel, Conn.	72	48
1863	Anson C. Coult	Oct. 5, 1900 .	Goffstown	64	37
1849	George N. Bryant	May 9, 1901 .	Newbury, Vt.	77	38
1881	Edward R. Perkins	July 26, 1902 .	Sunapee	61	21
1850	Simeon P. Heath	Aug. 9, 1902 .	Gilford	81	39
1855	William H. Jones	Aug. 9, 1902 .	Epping	76	29
1871	J. Wesley Bean	Jan. 23, 1902 .	Penacook	67	29
1857	Samuel McLaughlin . . .	Dec. 26, 1902 .	Cremated	66	46
1886	Charles M. Howard	March 17, 1903 .	Upland, Cal	43	17
1866	Mellen Howard	April 16, 1903 .	East Haverhill	70	26
1839	Charles H. Chase	May 19, 1903 .	Plymouth	89	50
1855	Joel A. Steele	Sept. 26, 1903 .	St. Johnsbury, Vt. . .	76	28
1891	Dana Cotton	June 11, 1903 .	E. Wolfeboro	52	12

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Entered Ministry	Name of Preachers	Date of Death	Place of Burial	Age	Years in Effective Service
1892	William S. Searle...	March 12, 1904	Lawrence, Mass...	62	12
1877	Merritt C. Pendexter.	Oct. 13, 1904	Portland, Me...	58	27
1840	Joseph Hayes...	Dec. 7, 1904	Salisbury, Mass...	87	45
1844	Charles U. Dunning.	July 8, 1905	Lawrence, Mass...	76	48
1895	Wm. T. Boultonhouse	Oct. 25, 1905	Methuen, Mass...	46	10
1875	James Cairns...	Nov. 27, 1905	Amesbury, Mass...	61	30
1855	Irad Taggart...	May 10, 1907	Manchester...	79	42
1896	Almon B. Rowell...	June 24, 1907	Manchester...	48	11
1867	James Noyes...	Dec. 6, 1907	East Derry...	72	36
1864	George W. Norris...	Feb. 19, 1908	Lawrence, Mass...	70	36
1853	Elijah R. Wilkins...	Sept. 30, 1908	Concord...	86	50
1856	Daniel J. Smith...	April 19, 1909	Concord...	78	53
1888	William A. Mayo...	June 24, 1909	Hallowell, Me...	54	21
1855	Lucian W. Prescott...	Aug. 27, 1909	Stratford...	78	25
1889	Clarence A. Reed...	Nov. 21, 1910	Kingston...	53	21
1873	George M. Curl...	Aug. 17, 1911	Claremont...	66	39
1853	Charles H. Smith...	Feb. 7, 1912	Epping...	89	21
1870	Martin V. B. Knox...	March 13, 1912	Danville, Vt...	71	31
1870	John D. Folsom...	June 4, 1912	Raymond...	70	31
1870	Joseph E. Robins...	Oct. 15, 1912	Concord...	69	42
1862	Daniel C. Knowles...	Feb. 12, 1913	Plymouth...	77	49
1862	Silas E. Quimby...	Feb. 23, 1913	Tilton...	75	51
1847	Josiah Hooper...	March 2, 1913	Rumney...	94	33
1886	Henry E. Allen...	July 10, 1913	Salem...	61	27
1870	David E. Miller...	Aug. 13, 1913	Concord...	71	43
1865	John H. Knott...	Oct. 26, 1913	Bow...	83	33
1884	Leslie R. Danforth...	Feb. 2, 1914	Manchester...	64	30
1880	Claudius Byrne...	Feb. 6, 1914	Manchester...	69	32
1864	John T. Hillman...	April 25, 1914	Hudson Falls, N.Y.	75	35
1868	George J. Judkins...	July 31, 1914	Bristol...	83	17
1853	Henry Chandler...	Feb. 2, 1916	Woodfords, Me...		32
1858	John W. Adams...	May 25, 1915	Lawrence, Mass...	83	38
1861	Moses T. Cilley...	May 23, 1915	Salisbury, Mass...	85	44
1887	Edward C. Strout...	Jan. 3, 1916	Jay, Me...	61	29
1864	Roscoe Sanderson...	June 18, 1916	Kennebunk, Me...	73	53
1878	Joseph L. Felt...	Aug. 17, 1916	E. Templeton, Mass	79	38
1865	Charles D. Hills...	Mar. 7, 1917	Woodlawn, N. Y.	81	42
1868	William H. Hutchin...	Nov. 9, 1917	Middletown, Del.	78	37
1872	Joseph P. Frye...	Nov. 26, 1917	Billerica, Mass...	74	35
1857	Daniel C. Babcock...	Dec. 8, 1917	Penacook...	82	47
1903	Charles W. Wallace...	Jan. 14, 1918	Natick, Mass...	40	15
1890	Edwin C. Clough...	May 28, 1918	Lancaster...	60	25
1875	Edwin C. Langford...	Sept. 18, 1918	Littleton...	66	22
1883	Frederick H. Corson.	Nov. 25, 1918	Ossipee...	63	25
1877	Charles E. Eaton...	Jan. 17, 1919	North Haverhill...	71	34
1875	Elwin Hitchcock...	Jan. 23, 1919	Haverhill, Mass...	63	44
1883	John N. Bradford...	Jan. 28, 1919	Haverhill, Mass...	59	34
1843	Jesse M. Durrell...	Oct. 8, 1919	Tilton...	76	50
1898	E. Charles E. Dorion.	Jan. 29, 1920	Manchester...	47	22
1876	George H. Hardy...	April 17, 1920	Ashburnham...	70	20
1859	David W. Downs...	Dec. 2, 1920	Newmarket...	82	51
1891	Willis Holmes...	Jan. 6, 1921	Landaff...	65	20
1865	Otis Cole...	Feb. 3, 1922	Haverhill, Mass...	88	35
1877	George W. Buzzell...	Feb. 11, 1922	Nashua...	71	43
1874	John H. Emerson...	Feb. 13, 1922	Brookline, Mass...	76	30
1866	Charles W. Dockrill...	March 22, 1922	Lawrence, Mass...	79	47
1887	Wesley J. Wilkins...	Dec. 10, 1923	Keene...	71	29
1842	Noble Fisk...	April 29, 1924	Salem...	81	42
1850	Joseph W. Presby...	June 27, 1924	Tilton...	74	40
1849	William A. Loyne...	Aug. 16, 1924	East Haverhill...	75	38
1873	Charles W. Taylor...	July 28, 1925	Laconia...	78	45
1872	William C. Bartlett...	May 15, 1926	Malden, Mass...	79	39
1879	Chas. H. Farnsworth...	May 15, 1926	Plainfield, Vt...	80	37
187	Joseph H. Trow...	Sept. 16, 1926	Plymouth...	78	42
1886	Lyman D. Bragg...	April 14, 1927	Epping...	77	39
1870	William Ramsden...	Aug. 2, 1928	Lawrence, Mass...	75	41
1870	Nelson G. Lyons...	Dec. 30, 1928	Davis, Mich...	83	43
1872	Edwin S. Collier...	Jan. 3, 1929	Grasmere...	73	38
1860	Henry B. Copp...	Jan. 15, 1929	Londonderry...	95	51

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5. SESSIONS OF THE CONFERENCE

PLACE	DATE	PRESIDENT	SECRETARY
Barre, Vt.	June 23, 1830. . .	Hedding.	Jared Perkins
Sandwich.	June 22, 1831. . .	Soule.	Jared Perkins
Lyndon, Vt.	Aug. 8, 1832. . .	Roberts.	Elihu Scott
Northfield.	July 18, 1833. . .	Hedding.	Elihu Scott
West Windsor, Vt.	Aug. 26, 1834. . .	Hedding.	Elihu Scott
Portsmouth.	July 9, 1835. . .	Emory.	Elisha J. Scott
Montpelier, Vt.	Aug. 31, 1836. . .	Hedding.	Elisha J. Scott
Great Falls.	July 5, 1837. . .	Hedding.	Elisha J. Scott
Danville, Vt.	July 4, 1838. . .	Morris.	Elisha J. Scott
Sandwich.	July 3, 1839. . .	Hedding.	Jared Perkins
Chelsea, Vt.	July 1, 1840. . .	Roberts.	Jared Perkins
Dover.	June 23, 1841. . .	Soule.	James M. Fuller
Newbury, Vt.	June 22, 1842. . .	Hedding.	James M. Fuller
Claremont.	June 21, 1843. . .	Waugh.	Jas. H. Patterson
Portsmouth.	July 10, 1844. . .	Hamline.	Osmon C. Baker
Winchester.	May 28, 1845. . .	Janes.	Osmon C. Baker
Lebanon.	May 20, 1846. . .	Waugh.	Osmon C. Baker
Northfield.	May 17, 1847. . .	Hedding.	Elisha Adams
Manchester.	June 21, 1848. . .	Hedding.	Elisha Adams
Lancaster.	May 9, 1849. . .	Hamline.	Osmon C. Baker
Newmarket.	May 8, 1850. . .	Morris.	Osmon C. Baker
Bristol.	May 7, 1851. . .	Waugh.	Osmon C. Baker
Nashua.	June 10, 1852. . .	Baker.	Richard S. Rust
Newport.	May 11, 1853. . .	Janes.	Richard S. Rust
Rochester.	May 3, 1854. . .	Baker.	Richard S. Rust
Claremont.	May 2, 1855. . .	Janes.	Richard S. Rust
Littleton.	June 18, 1856. . .	Baker.	Richard S. Rust
Lawrence, Mass.	April 30, 1857. . .	Morris.	Richard S. Rust
Great Falls.	April 29, 1858. . .	Scott.	Richard S. Rust
Portsmouth.	May 4, 1859. . .	Ames.	Jos. W. Guernsey
Manchester.	April 4, 1860. . .	Simpson.	Jos. W. Guernsey
Concord.	April 10, 1861. . .	Janes.	Lewis Howard
Sanbornton Bridge.	April 9, 1862. . .	Baker.	Lewis Howard
Haverhill, Mass.	April 8, 1863. . .	Baker.	Lewis Howard
Lebanon.	April 6, 1864. . .	Janes.	Lewis Howard
Dover.	April 12, 1865. . .	Ames.	Jos. W. Guernsey
Keene.	April 11, 1866. . .	Simpson.	Jos. W. Guernsey
Manchester.	April 10, 1867. . .	Kingsley.	Jos. W. Guernsey
Lawrence, Mass.	April 1, 1868. . .	Baker.	Jos. W. Guernsey
Lisbon.	April 7, 1869. . .	Clark.	Jos. W. Guernsey
Nashua.	April 6, 1870. . .	Simpson.	Robert S. Stubbs
Rochester.	April 13, 1871. . .	Janes.	Robert S. Stubbs
Bristol.	April 3, 1872. . .	Janes.	Robert S. Stubbs
Newport.	April 16, 1873. . .	Simpson.	John W. Adams
Manchester.	April 22, 1874. . .	Janes.	John W. Adams
Haverhill, Mass.	April 21, 1875. . .	G. Haven.	John W. Adams
Lebanon.	April 13, 1876. . .	Simpson.	John W. Adams
Dover.	April 18, 1877. . .	Peck.	Silas E. Quimby
Lancaster.	April 10, 1878. . .	Merrill.	Silas E. Quimby
Plymouth.	April 9, 1879. . .	Foster.	Silas E. Quimby
Great Falls.	April 8, 1880. . .	Andrews.	Silas E. Quimby
Claremont.	April 20, 1881. . .	Bowman.	Silas E. Quimby
Lawrence, Mass.	April 19, 1882. . .	Warren.	Silas E. Quimby
Concord.	April 18, 1883. . .	Simpson.	Silas E. Quimby
Manchester.	April 9, 1884. . .	Hurst.	Silas E. Quimby
Littleton.	April 16, 1885. . .	Foss.	Silas E. Quimby
Keene.	April 22, 1886. . .	Warren.	Silas E. Quimby
Nashua.	April 28, 1887. . .	Harris.	Silas E. Quimby
Tilton.	April 18, 1888. . .	Foster.	Silas E. Quimby
Amesbury, Mass.	April 24, 1889. . .	Mallalieu.	Silas E. Quimby
Lisbon.	April 23, 1890. . .	Walden.	Silas E. Quimby
Newport.	April 15, 1891. . .	Foster.	Silas E. Quimby
Haverhill, Mass.	April 13, 1892. . .	Hurst.	Silas E. Quimby
Rochester.	April 19, 1893. . .	Goodsell.	Silas E. Quimby
Claremont.	April 11, 1894. . .	Foss.	Silas E. Quimby
Concord.	April 10, 1895. . .	Merrill.	Silas E. Quimby

APPENDICES

PLACE	DATE	PRESIDENT	SECRETARY
Lawrence, Mass.	April 1, 1896	Fowler	Silas E. Quimby
Manchester	April 7, 1897	Ninde	Silas E. Quimby
Dover	April 13, 1898	Mallalieu	Silas E. Quimby
Lancaster	April 12, 1899	Vincent	Silas E. Quimby
Nashua	April 11, 1900	Andrews	Silas E. Quimby
Littleton	April 18, 1901	Fitzgerlad	Silas E. Quimby
Haverhill, Mass.	April 17, 1902	Cranston	Silas E. Quimby
Woodsville	April 15, 1903	Warren	Silas E. Quimby
Manchester	April 16, 1904	Fowler	Silas E. Quimby
Claremont	April 12, 1905	Goodsell	Silas E. Quimby
Lawrence, Mass.	April 11, 1906	Hamilton	Silas E. Quimby
Laconia	April 10, 1907	Berry	Silas E. Quimby
Keene	April 8, 1908	Burt	Silas E. Quimby
Concord	April 14, 1909	Moore	Silas E. Quimby
Tilton	Mar. 30, 1910	Quayle	Silas E. Quimby
Dover	April 5, 1911	Cranston	Albert L. Smith
Nashua	April 3, 1912	Anderson	Albert L. Smith
Somersworth	April 16, 1913	Hamilton	Albert L. Smith
Portsmouth	April 1, 1914	Hamilton	Albert L. Smith
Rochester	April 7, 1915	Berry	Albert L. Smith
Manchester	April 5, 1916	Cooke	Albert L. Smith
Keene	April 18, 1917	Hughes	Albert L. Smith
Tilton	April 3, 1918	Mitchell	Albert L. Smith
Littleton	April 9, 1919	Henderson	Albert L. Smith
Haverhill, Mass.	April 14, 1920	Hughes	Albert L. Smith
Nashua, N. H.	April 6, 1921	Richardson	Albert L. Smith
Lawrence, Mass.	April 19, 1922	Hughes	Albert L. Smith
Manchester	April 11, 1923	Hughes	Albert L. Smith
Laconia	April 2, 1924	Hughes	Albert L. Smith
Concord	April 15, 1925	Anderson	Albert L. Smith
Dover	April 14, 1926	Leete	Albert L. Smith
Amesbury, Mass.	April 6, 1927	Smith	Albert L. Smith
Lancaster, N. H.	April 11, 1928	Blake	Albert L. Smith

6. PASTORAL RECORD NEW HAMPSHIRE CONFERENCE 1830—1928

Here is the record of every man who has been a member of the New Hampshire Conference from 1830 to 1928, and how he departed from its membership, whether by death, transfer, withdrawal or otherwise.

We are greatly indebted to our Conference member, Robert T. Wolcott, who has completed this list from 1916 to the present date.

- Ackerman, George E.** 1883. Genesee Conf.: Warsaw, N. Y., 1883-5; Buffalo, St. Mark's, 1886-8; Prof. Systematic Theology Grant Univ., 1889-92. Detroit Conf. Mt. Clement, Mich., 1903; Madison Ave. Ch., Bay City, Mich., 1904-6. N. H. Conf.: Garden St., Lawrence, 1907-8; Pres. Murphy College, Sevierville, Tenn., 1909. Trans. to Detroit Conf. 1910.
- Adams, Arnold.** 1831. Athens, Vt., 1831; Wardsborough, Vt., 1832; Gilford, 1833; Peterboro, 1834; Milton, 1835; Kingston, 1836; Chichester, 1837-8. Expelled 1839.
- Adams, Charles.** 1833. Winchester, 1833; Teacher Newbury Sem., 1834; Prin. Newbury Sem., 1835-8. Transferred to N. E. Conf. 1839.

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- Adams, Elisha.** 1836. Rochester, Vt., 1836; Norwich, 1837; Bradford, Vt., 1838-9; Danville, 1840-1; Haverhill, 1842-3; Portsmouth, 1844-5; Great Falls, 1846-7; Northfield, 1848; P. E. Dover Dist., 1849-52; Manchester, 1853-4; Agt. N. H. Conf. Seminary, 1855-7; Concord, 1858-9; P. E. Claremont, 1860-2; P. E. Concord Dist., 1863-6. Concord, 1867-8; Temperance Agt. 1869; Agt. N. H. Conf. Seminary, 1870-1; Agt. N. H. Conf. Temperance Alliance, 1872; Agt. Freedmen's Aid Society for N. E., 1873-5; Agt. N. H. Prisoners' Asso., 1876-80. Died August 15, 1880.
- Adams, Ezekiel.** 1844. Durham, 1844; Kingston, 1845; Derry and Windham, 1846; Manchester, 1st Ch., 1847; Hooksett and Goffstown, 1848; Bow and Hooksett, 1849; Rindge, 1850-1; Chesterfield, 1852; Kingston and East Kingston, 1853; Kingston, 1854. Located, 1855.
- Adams, Henry W.** 1842. Newbury Seminary, 1842; Agt. Wesleyan University, 1843; Great Falls, 1844; Agent Am. Bible Soc., 1846. Withdrawn, 1847.
- Adams, James.** 1843. Corinth, Vt., 1834; Weston, 1835; Keene, 1836; Bow and Amherst, 1837-8; New London and Boscawen Mission, 1839; Wilmot, 1840; Deering and Hillsboro, 1841; Peterboro, 1842-3; Derry, 1844; Greenland, 1845; Greenland and Newington, 1846; No. Salem, 1847-8; Raymond, 1849; Sandown, 1850-1; Chichester and Loudon, 1852-3; Warren and Wentworth, 1854; Warren, 1855; Lancaster and Jefferson, 1856; Lisbon, 1857-8; Deerfield, 1859-60; Candia, 1861-2; Raymond and Fremont, 1863-4; Candia and Auburn, 1865; Bow and Hooksett, 1866; S'y, 1876-7; Candia, 1878; S'y, 1879-81. Died Dec. 10, 1881.
- Adams, James T.** 1842. Rye, 1842; Methuen, 1843-4. Located, 1845.
- Adams, John.** 1831. Newington, Milton, 1832-3. Located, 1834.
- Adams, John F.** 1830. P. E. New Hampshire Dist. Great Falls, 1831; Sup., 1832-4; Sup. and Agt. Newbury Sem., 1835-8. Transferred to N. E. Conf.: (Bromfield St.), 1838-9; P. E. Dover Dist., 1839-42; Hampton, 1843; Durham, 1844; Auburn, 1845; Sup., 1846-81. Died June 11, 1881. Aged 91.
- Adams, John Wesley.** 1858. Rye, 1858; Derry, 1859-60; So. Newmarket, 1861-2; No. Salem, 1863; Chaplain 2d N. H. Vols., 1864-5; East Canaan and Canaan St., 1866; East Canaan, 1867-8; Winchester, 1869-71; Gt. Falls, High St., 1872-4; Tilton, 1875-6; P. E. Concord Dist., 1877-80; Newport, 1881-3; Exeter, 1884-6; Keene, 1887-8; S'y 1889-90; Greenland, 1891-3; Methuen, 1894-6; S'y, 1897-1901; Derry, 1902; Effective, 1902; S'y, 1903-7; Sup., 1908-15. Died May 25, 1915.
- Adams, Stephen.** 1840. Bethlehem and Jefferson, 1840; Stratford and Columbia, 1841-2. Located, 1843.
- Adams, Frederick Franklin.** Wilmot and West Andover, 1916. Without appointment to attend school, 1917-23. Transferred to Rock River Conf., 1924.
- Ainsworth, Israel.** 1875. New Ipswich, 1875-7; Rindge, 1878-80; Amherst, 1881. Withdrew, 1882.
- Alger, Nathan C.** 1877. Derry, 1877; Merrimacport, 1878; Colebrook, 1879-80; Lake Village, 1881-2; Antrim, 1883-4; Warren, 1885-6; Marlboro, 1887. Trans. to N. E. So. Conf., 1888.
- Allen, Henry E.** 1886. Milton Mills, Union and No. Wakefield, 1886; Auburn and Chester, 1887-8; East Haverhill, 1889-90; Goffstown and Goffstown Center, 1891-4; West Derry, 1895-7; St. Luke's, Derry, 1898; Winchester and Westport, 1899; Stark and W. Milan, 1900; Warren, 1901-3; Salem, 1st Ch. and Ayers Village, 1904-8; Manchester, St. James, 1909; Manchester, St. James and Massabesic, 1910; Lawrence, St. Paul's, 1911-13. Died July 10, 1913.
- Allen, J.** 1833. Hartland, 1833; Peterboro, 1834; Marlow, 1835. Without appoint. 1836. Expelled, 1837.
- Allen, Josiah C.** 1846. Chichester and Loudon, 1846; Rye, 1847;

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- Peterboro and Marlboro, 1848; Marlboro, 1849; Warner, Salisbury and Boscawen, 1850. Located, 1851.
- Alton, John Taylor.** Nashua, Arlington St., 1914-15; Lincoln, (Oct.) 1915-18. Transferred to North-East Ohio Conference, 1919.
- Anderson, Elmer S. N. H. Conf.** (From the N. E. Conf. of the Evangelical Asso.) Moultonville and Ossipee Mt., 1919. Discontinued at his own request, 1920.
- Anderson, Mills Mallalieu.** St. Louis Conf., 1912-17; Supplied Mer-sington Ave., Kansas City, 1911-12; Buckner, 1912-13; Sarcxie, 1913-14; N. H. Conf.: Salem, N. H., Pleasant St., 1914-17; Somers-worth, 1917-18. Transferred to St. Louis Conf., 1919.
- Andrews, Thomas J.** 1852. Bath and Benton, 1852-3; Canaan, 1854. Died Aug. 24, 1854.
- Applebee, Warren C.** 1864. Stark and Milan, 1864; Jefferson, 1865-6; Stratford and Northumberland, 1867-8; Loudon, 1869-70. Located, 1871.
- Armstrong, John Z.** Transferred from Erie Conf.: Nashua, 1888-90. Transferred to Troy Conf., 1891.
- Aspinwal, Nathaniel W.** 1830. Landaff, Salisbury, 1831; Orford and Haverhill, 1832; Orford, 1833; Barton, Vt., 1834-5; Craftsbury, Vt., 1836-7; Barre, Vt., 1838; East Williamstown, Vt., 1839-40; Royal-ton, Vt., 1841; Rochester, 1842; Bristol, 1843-4; Sandwich, 1845-6; Landaff, 1847-8; Gilsun and Alstead, 1849-50; Marlow and Lem-pster, 1851. Transferred to Vermont Conf., 1852.
- Atkinson, William John.** Derry, First Church, 1895-7; Merrimacport, Mass., 1898; Lawrence, Mass., St. Mark's 1899; Hudson, 1900-2; Manchester, Trinity, 1903-4; Whitefield, 1905-7; Salisbury and Ring's Island, Mass., 1908; Salisbury, Mass., 1909; Antrim, 1910-12; Field Secretary Board of Sunday Schools, 1912-17. [Derry.] Trans-ferred to Detroit Conf., 1918.
- Austin, Leonard.** 1838. Cabot, Vt., 1838; St. Johnsbury, 1839-40; Sutton, 1841; Lunenburg, 1842; Lunenburg and Guildhall, 1843; East Montpelier, 1844; Vermont Conf., 1845.
- Avann, J. M.** Hadley, 1870; E. Templeton, 1871-2; Shelburne Falls, 1873-4; Auburndale, 1875; Boston, Wash. Village, 1876; N. Brook-field, 1877-9; Southbridge, 1880-2; Trans. to N. E. Conf., 1886; Waltham, 1886-8. Trans. to Central Ohio, 1889.
- Babadjoff, George M.** In Bulgarian Mission work in Mich., 1916; S'y, 1917. Located, 1923.
- Babcock, Daniel Clark.** Bow, 1861; Fisherville, 1862; Salem, Pleas-ant St., 1863-4; Gt. Falls, High St., 1865-6; Claremont, 1867; Manches-ter, St. Paul's, 1868-9; Nashua, Chestnut St., 1870; Cor. Sec. N. H. Temperance Alliance, 1871; Cor. Sec. State Temperance Union, of Penn., 1872-87; Claremont, 1888-9; Lancaster, 1890-2. Whitefield, 1893-5; Sec. N. H. Law and Order League, 1896; Dover, 1897-9; West Derry, 1900-3; Milford, 1904-5; Newmarket, 1906-7; Confer-ence Temperance Agent, 1908-10; Sup., 1911-17. [Claremont.] Died December 8, 1917.
- Badger, Robert Edward.** Indiana Conf.: Butlerville, 1915; Heltonville, 1916; Clay City, 1917-18; Quincy, 1919. Without appointment to attend school, supply Nashua, 1920. N. H. Conf.: Nashua Arlington Street, 1921-22. Transferred to Indiana Conf., 1923.
- Bailey, Nelson M.** 1859. Rye, 1859-60; Raymond and Fremont, 1861-2; Henniker, 1863-4; Marlow and Stoddard, 1865; Amesbury, 1866; Great Falls, Main St., 1867; Salem, Pleasant St., 1868-9; East Salisbury, 1870-2; Claremont, 1873-4; Portsmouth, 1875; Lancaster, 1876-8; Tilton, 1879-80; Contoocook, 1882-3; S'y, 1884-5. Trans-ferred to Wyoming Conf., 1886.
- Bair, Charles R.** 1899. Des Moines Conf.: Supplied Van Meter, 1899; supplied Des Moines Mission, 1902; Kansas Conf.: supplied Euclid Ave., Topeka, 1903; Des Moines Conf.: Defiance, 1903-4; Blanchard, 1905-6; N. H. Conf.: Salem, Pleasant St., 1906-7; Concord, 1st Ch., 1908-9. Transferred to Des Moines Conf., 1910.

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- Baker, Joseph.** 1830. Corinth, Vt., 1830; Moretown, Vt., 1831-2; Goshen, 1833-4; Charlestown, 1835; Springfield, 1836; Sup., 1837-43. Withdrawn, 1844.
- Baker, Osmon Cleander.** 1839. Newbury Seminary, 1839-44; Rochester, N. H., 1844-5; Manchester, 1846; P. E. Dover Dist., 47; Prof. M. G. B. Institute, 1848-51. Elected Bishop 1852. Died Dec. 20, 1871.
- Baleh, William M.** 1892. West Wisconsin Conf.: Prairie DuChien, 1892; Necedah, 1893-4; River Falls, 1895-7; St. Louis Conf.: Bowman Church, St. Louis, 1898-9; Nebraska Conf.: Fairbury, 1900-2; Pawnee, 1903; Trinity Ch., Lincoln, 1904-7; N. H. Conf.: Dover, 1908-10. Trans. to Kansas Conf., 1911.
- Barber, Daniel W.** 1844. Springfield and Chester, 1844; Rye, 1846; Tuftonboro and Wakefield, 1847-8; Moultonboro and Tamworth, 1849-50; No. Haverhill, Swiftwater and Benton, 1851; Seabrook, 1852; Sandown and Danville, 1853-4; Antrim, Windsor and Deering, 1855; Milan and Stark, 1856; Milton and Union, 1857; So. Tamworth, 1858-9; Whitefield and Bethlehem, 1860; Milan and Stark, 1861; Milan, Stratford and Stark, 1862; Columbia, 1863; Gilmananton, 1864; No. Grantham, 1865; Wilmot and Salisbury, 1866; S'y, 1867-71; Sup., 1872-81. Died Dec. 7, 1881.
- Barker, Isaac.** Rindge and Richmond, 1840; Bellows Falls, 1841. Withdrawn, 1842.
- Barnes, George S.** 1857. Suncook, 1857-8; Peterboro, 1859; Winchester, 1860; Littleton, 1861-2; Greenland, 1863-4; Chaplain 17th N. H. Vols. then of 39th U. S. Negro Regt., 1865. Transferred to Mich. Conf., 1866.
- Barrows, Freeman Q.** 1842. Sutton, 1842; Bradford and West Bradford, 1843; Corinth and E. Corinth, 1844; Sandown, 1847; Derry and Windham, 1848; Derry Mission, 1849; Seabrook, 1850; Walpole Miss., 1851. Located, 1852.
- Barrows, Lorenzo D.** 1836. Marlow, 1836; Peterboro, 1837; Perkinsville, 1838; Plymouth, 1839-40; Newbury, Vt., 1841-2; Nashua, 1843-4; Newmarket, 1845-6; Lawrence, Mass., 1847-8; Manchester, 1849; Newark, N. J., 1850; transferred, N. J. Conf., 1851; (Newark) located. Sup. Charlestown, Mass., 1852; Lowell, Mass., 1853; transferred to Cincinnati Conf., 1854-5; Pres. Pittsburgh Female College, 1856-8; transferred to N. H. Conf., 1859; Sanbornton Bridge, 1859-60; transferred to N. E. Conf., 1861; Boston, Tremont St., 1861-2; Chelsea, 1863-5; transferred to N. H. Conf., 1865; Pres. N. H. Conf. Seminary, 1866-9; P. E. Concord Dist., 1867-9; Haverhill, Mass., 2d Church, 1870-1; Lawrence, Mass., Haverhill, St., 1872-4; P. E. Dover Dist., 1875-6; Pres. N. H. Conf. Seminary and Prof. Ladd Chair, 1877. Died Feb. 18, 1878.
- Bartlett, Joshua R.** 1875. Antrim, 1875; Amherst, 1876; Raymond, 1877; Epping, 1878. Transferred to Vermont Conf., 1879.
- Bartlett, William Charles.** Moultonville, 1876-7; East Rochester, 1878-80; Milton Mills, 1881; Salem, 1882-3; Lawrence, Mass., Bodwell St., 1884-6; Hampton, 1887-9; Penacook, 1890-3; Bethlehem, 1894-5; Whitefield, 1896-9; Sunapee, 1900; Lisbon, 1901-2; S'y, 1903; Center Sandwich and East Sandwich, 1904-5; Sup., 1906; Center Sandwich, 1907-9; Moultonboro, 1910-11; Ret., 1912-26. Died May 15, 1926.
- Bass, Edward C.** 1861. Vermont Conf., Pittsfield, 1861; Bellows Falls, 1862-3; Newbury, 1864-5; Springfield, 1866-8; St. Johnsbury, 1869; Waterbury, 1870-1; Brattleboro, 1872-4; transferred to N. H. Conf., Plymouth, 1875; Lebanon, 1876-8; Concord, First Ch., 1879-80; Haverhill St., Lawrence, 1881-3; Rochester, 1884-5. Transferred to Maine Conf., 1886.
- Baxter, Albert F.** 1873. Peterboro, 1873-4; Marlow, 1875-6; Hunson, 1877-9; Canaan, 1880; Colebrook, 1881-2; Lisbon, 1883-4; Antrim, 1885-7. Withdrawn, 1888.

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- Bean, James Mores.** 1861. Rumney, 1861-2; Landaff, 1863-4; Haverhill, N. H., 1865-7; Loudon, 1868; Littleton, 1869; Canaan, 1872-3; S'y, 1874-5; Sup., 1876-95. Died April 20, 1895.
- Bean, James Mowry.** 1864. Alexandria and Groton, 1864; Lempster and Unity, 1865-6; Loudon, 1867; Landaff, 1868; Manchester, First Church, 1869-71; Amherst, 1874; Amherst and Milford, 1875; Goffstown, 1876-7. Sandwich, 1878; Milton Mills and Union, 1879-80; Londonderry, 1881-3; Salem Center, 1884-5; Kingston and Danville, 1886-7; East Haverhill, 1888; Wolfeboro Junc., Brookfield, East Wolfeboro and N. Wakefield, 1889; West Rindge and Fitzwilliam, 1890; West Rindge, 1891-2; Contoocook and Webster, 1893-4; Raymond and Fremont, 1895-6; Died Jan. 24, 1897.
- Bean, J. Wesley.** 1871. Loudon, 1871-2; East Tilton, 1873-4; Gilman-town, 1875-6; S'y, 1877-9; Tuftonboro, Wolfeboro, Brookfield, 1880; Grantham, No. Grantham and Croydon, 1881; Grantham and No. Grantham, 1882; Chichester, 1883-4; Manchester 1st Ch., 1885-7; Henniker, 1888; Marlboro, 1889-90; Hillsboro Bridge and Center, 1891; Seabrook, 1892; Smithtown, 1893-5; Kingston, 1896-8; S'y, 1899-1902. Died at No. Salem Jan. 23, 1903.
- Beard, Ira.** 1834. West Windsor, Vt., 1834; Bethel, 1835; Groton, 1836; Thetford, 1837; Rochester, 1838; Moretown, Vt., 1839-40; Thetford and Union Village, 1841; Stratford and Columbia, 1842; Columbia and East Columbia, 1843; Guildhall, 1844; Vt. Conf., 1845.
- Beardsley, Ora John.** N. H. Conf., N. D. Conf., Neeche Circuit, 1918-19; supplied Londonderry, 1919-20. N. H. Conf.: Milford, 1921. Transferred to North Indiana Conf., 1922.
- Beaudry, Louis N.** 1856. Troy Conf.: Ticonderoga and Hague, 1856-7; Vergennes, 1858; So. Adams and Cheshire, Mass., 1859-60; Troy University, 1861-2. Chaplain, 5th N. Y. Cavalry, 1863-5; Brunswick, N. Y., 1866-8; Albany, S. S. Union, 1869-71; Shelburn, Vt., 1872-3; Fairhaven, Vt., 1874; Green Island, N. Y., 1875; Montreal, Can., 1876-87; French Mission, N. H. Conf.: 1888-9. Transferred to New Eng. Conf., 1890.
- Beckley, Gny.** 1830. West River Mission, 1830; Newfane, Vt., 1831; Wardsborough, Vt., 1832; Winchester Cir., 1833; Keene, 1834; Brattleborough, 1835. Located 1836.
- Bedford, Richard.** 1834. Weston, 1834; Chelsea, 1835; Bradford, 1836-7; Norwich, 1838; Norwich and Sharon, 1839; Thetford and Stratford, 1840; Thetford and Union Village, 1841; Danville, 1842-3; Peacham and Barnet, 1844; Vermont Conf.
- Beebe, George.** 1867. Isle of Shoals, 1867-9; Chichester, 1870-1; Littleton, 1872-3; Lisbon, 1874-5; Bethlehem, 1876. Died March 10, 1877.
- Beebe, James Albert.** Des Moines Conf.: Supplid Somerset, Iowa, 1902; Highland Park, Des Moines, 1903-6. N. H. Conf.: Newport, 1907-8; Manchester, St. Paul's, 1909. Rock River Conf., Chicago: Englewood, 1909-15. Colorado Conf.: President, Iliff School of Theology, 1915-20. Dean Boston University School of Theology, 1921-25. President, Allegheny College, 1926-27. Transferred to Erie Conference, 1927.
- Beebe Milton O.** Des Moines Conf. (Boston University), 1910; N. H. Conf.: Contoocook, 1911-12; Contoocook and Webster, 1913. Transferred to Illinois Conf., 1914.
- Beede, Caleb.** 1830. Deering, 1830; Pembroke, 1831-2. Located 1834.
- Beedle, Samuel.** 1852. So. Newmarket Miss. and Exeter, 1852; Salmon Falls, 1853; Keene, 1854-5; Concord, 1856-7; Lebanon, 1858; Newmarket, 1859; No. Salem, 1860; Winchester, 1861; Marlow and Stoddard, 1862; Kingston, 1863; Union Village, 1864-5; Hudson, 1866-7; Rindge, 1868-9; Hillsboro Center, 1870; Peterboro, 1871; Chichester, 1872-3; Londonderry, 1874; S'y, 1875-82; Sup., 1883-90. Died January 8, 1891.
- Bennet, Leonard.** 1830. Salem, 1830; Poplin, 1831-2; Rochester, 1833; Pembroke, 1834; Sup., 1835-46. Died 1846.

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- Bennett, John G.** 1836. Keene, 1836; Landaff, 1837-8; Henniker, 1839; Hartland and Cornish, 1840; Cornish, 1841; Claremont and Cornish, 1842. Located, 1843.
- Bennett, William E.** 1869. Jefferson, Whitefield and Bethlehem, 1869; Jefferson, 1870-1; Goffstown, 1872; Brookline, 1873-5; Lawrence, Garden St., 1876; Great Falls, High St., 1877-9; Greenland, 1880-1; Lancaster, 1882-3; Plymouth, 1884-5; Newport, 1886-3; Keene, 1889-91; Keene and West Swanzey, 1892; Lebanon, 1893-5; Lisbon, 1896. Died September 13, 1896.
- Berry, Eben C.** 1876. Groveton and Stratford, 1876; Groveton, 1877; Seabrook, 1878; Salem, 1879-81; Kingston, 1882; Gilford Village, 1883-4. Transferred to Iowa Conf., 1885.
- Bigelow, Nathaniel D.** 1892. Ohio Conf: Milledgeville Cir., 1892; Lawrence Cir., 1893; Syracuse, 1895. Boston University School of Theology, 1895-8. N. H. Conf.: Haverhill, 3rd Ch., 1899; Winchester and Westport, 1900-1. Trans. to Central Ohio, 1902.
- Blake, John M.** 1851. Whitefield and Bethlehem, 1851; East Haverhill, 1852; Gilsum, Alstead and Acworth, 1853-4; Cornish, 1855; Sup., 1856-8. Died July 24, 1858.
- Blake, William.** 1837. Barton, 1837; Sutton, 1838; Westfield, 1839; Stratford, 1840; Stratford and Columbia, 1841; Sandwich and Tamworth, 1842; Moretown, 1843; Waitsfield, 1844. Vermont Conf.
- Blodgett, Lorenzo D.** 1834. Sandwich, 1834-5; Haverhill, 1836; Plymouth, 1837; Stewartstown, 1838; Stewartstown and Megalloway Mission, 1839; Located, 1840; Wentworth, 1841; Warren, 1842; Haverhill, Mass., 1843; So. Hampton and Seabrook, 1844; Rye, 1845; Sup., 1846-7; S'y, Portsmouth, 1848-9; E. Sanbornton, 1850; E. Sanbornton and Lake Village Miss., 1851; Sup., 1852. Died September 21, 1853.
- Boultenhouse, William T.** 1895. Fitzwilliam Depot and Richmond, 1895-7; Warren, 1898-9; Methuen, 1900-02; Exeter, 1903-5. Died October 25, 1905.
- Bouchard, Louis R.** Lawrence, French Church, 1911-16. Sup., Lawrence, Mass., 1917-20. Located, 1923.
- Bowler, George.** 1849-1868. N. E. Conf.: No. Brookfield, 1849-50; Clinton, 1851; Watertown, 1852-3; Holliston, 1854; Roxbury, 1855-6; East Cambridge, 1857-8; Charlestown, High St., 1859-60; Westfield, 1861-2 (Cong. Church, Westfield, 1863-4); Fall River, (Prov. Conf.) 1866-7; N. H. Conf.: Nashua, 1868. Died March 26, 1869.
- Bowler, John A.** 1881. Hillsboro Bridge, Center and East Washington, 1881-3; Bristol, 1884-6; Lancaster, 1887-90; Great Falls, 1891-2; Somersworth, 1893; Haverhill, First Church, 1894-5; Plymouth, 1896; Plymouth and Ashland, 1897; Lowell, Centralville, 1898-9; Trans. to N. E. Conf., 1900.
- Boyce, Jacob.** 1839. Montpelier, 1839; Seabrook, 1840-1; New Ipswich Mission, 1842-3; Hudson, 1844; Nashua, 1845-6. Located 1847.
- Boyden, Jesse.** 1839. Londonderry, Vt., 1839-40; Grantham, N. H., 1841; Hill and Alexandria, 1842; Tamworth, 1843-4; Thornton, 1845; Landaff, 1846; Sup., 1847-83. Died September 1, 1883.
- Boynton, Pickens.** 1838. Tuftonboro, 1838; North Sandwich, 1839; Peeling, 1840; Center Harbor, 1841-2; Orford, 1843; Lyman and Bath, 1844; Whitefield and Dalton, 1845; Columbia and Stratford, 1846-7; Stark, Milan, Columbia Miss., 1848-54. Located 1855.
- Bradford, Elbridge, Jr.** 1873. Goffstown, 1873-4; Hinsdale, 1875-7; Milford, 1878-9; Amesbury, 1880-1. Transferred to N. W. Iowa, 1882.
- Bradford, John Newton.** Supplied Gilmanton, Jan. to Aug., 1885; Lyman, June, 1885, to Apr. 1857; Swiftwater, 1887-8; Bow, 1889; East Columbia, 1890-1. N. H. Conf.: Alexandria, 1891-3; Hampstead, Sandown and East Hampstead, 1894-5; Auburn and Chester, 1896-7; Hampton, 1898-1903; Lawrence, Mass., St. Mark's, 1904-7; also Dracut, 1907; Oaklands, 1908; Raymond and East Candia, 1909-

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- 10; Merrimacport, 1911-13; Kingston, 1914; Sup., 1915; No. Salem, 1916-18. Died January 28, 1919.
- Bradlee, C. W.** Trans. from Maine Conf., 1886; Rochester, 1886-7, Concord, Baker Memorial, 1888-91. Trans. to Vt. Conf., 1892.
- Bragg, Lyman Daniel.** Supplied Parkman St., Boston, 1878-9; New England Conf.: Parkman St., Boston, 1880; Whitinsville, 1881-3; Spencer, 1884; Medford, 1885-7; Woburn, 1888; Beverly, 1889-90; Prof., Rust University, 1890-92; N. H. Conf.: St. James, Manchester, 1°92-5; Amesbury, Mass., 1896-8; Lisbon, 1899-1900; Bristol, 1901-2; Hudson, 1903-5; Greenland, 1906-8; Newfields, 1909-11; Epping, 1912-18; Ret., 1919-26. Epping. Died April 14, 1927.
- Braman, Egbert, A.** 1868. So. Merrimack and Amherst, 1868; No. Merrimack, 1869. Trans. to Troy Conf., 1870.
- Brewster, Benjamin.** 1835. No. Wardsboro, Vt., 1835; Canaan, 1836; Henniker and Deering, 1837 (?); Pembroke and Loudon, 1838; Chichester and Barnstead, 1839; Peterboro, 1840; Sandown, 1841-2; Hooksett and Bow, 1843; Gilmanton, 1844; No. Salem, 1845-6; Plymouth and Holderness, 1847; S'y, 1848; (Dalton and Whitefield). Located 1849.
- Brewster, William H.** 1834. Keene, 1834-5; Brattleboro, Vt., 1836-7; Derry, 1838; Haverhill Mission, 1839-40. Located 1841.
- Brigham, Asahel P.** 1831. Deering, 1831; Lamprey River and Newmarket, 1832; Salem, 1833; Nashua, 1834; Sup., 1835-7; Lebanon, 1838-9; Hanover, 1840; Sup., 1841-3. Died September 29, 1843.
- Brittain, M. C. Dover.** 1871. Withdrawn, 1872. Previous record unknown. Credentials restored, 1897.
- Brodhead, John.** 1794. His full record is here given: Northumberland, Pa., 1794; Kent, Del., 1795; Readfield, Me., 1796; Lynn and Marblehead, 1797; Warren Ct., R. I., 1798; Readfield, Me., 1799; New London Dist., 1800-1; Vershire Dist., 1802; Hanover, N. H., 1803; N. H. Dist., 1804-6; Boston Dist., 1807-8; Portsmouth, 1809; Portsmouth and Greenland, 1810; Portsmouth, 1811; Newmarket and Durham, 1812; Sup., 1813-19; Newmarket and Kingston, 1820; Sup., 1821; Newmarket, 1822-3; S'y., 1824-7; Poplin, 1828; Without appointment, own request, 1829-30; S'y, 1831-2; Salisbury and Exeter, 1833; S'y, 1834-6; Seabrook and Hampton, 1837. Died April 7, 1838.
- Broadfoot, Clarence Peter,** Peterboro, 1916-18. Transferred to N. W. Kansas Conference, 1919.
- Brown, Chester J.** 1897. Goffstown, 1897; Stark, 1898; Stark and W. Milan, 1899; Haverhill, 1900; at school, 1901. Trans. to the Vermont Conf., 1902.
- Brown, Elisha.** 1832. Craftsbury, Vt., 1832; Westfield, 1833-4; Cabot, Vt., 1835; Walden, 1836; St. Johnsbury, 1837; Sup., 1838; Groton, Vt., 1839; Sup., 1840; Haverhill and East Haverhill, 1841; Peacham and Barnet Mission, 1842; Bradford and West Bradford, 1843; Lyman and Bath, 1844 (S'y); Bath, 1845; Sup., 1846. Located 1849.
- Brown, Joseph H.** 1870. Rumney and Groton, 1870-1; Lisbon, 1872-3; East Franklin, 1874; Jefferson, 1875-7; S'y, 1878; Stark, 1879-81; Manchester, 1st Ch., 1882; No. Haverhill, 1883-5; Sandwich Center, 1886-7; Marlboro, 1888; Sup., 1889-1900. Died March 16, 1900.
- Browne, Albert W.** 1872. East Haverhill, 1872-3; Moultonville, 1874; S'y, 1875-7. Located 1878.
- Brummagin, Daniel M.** 1864. Prof. Pacific University, 1864; Concord, N. H., 1865; Trans. to Oneida Conf., 1866.
- Bryant, George N.** 1849. Stark and Milan, 1849; Lyman and Bath, 1850; Unity and Acworth, 1851; Gilmanton, 1852-3; Tuftonboro and Wolfeboro, 1854; Marlow, 1855-6; Littleton, 1857-8; Lisbon, 1859-60; Lancaster, 1861-2; Bristol, 1863; Hinsdale, 1864; Lebanon, 1865-6 Canaan, 1867; So Newmarket, 1868; Greenland, 1869-70; Sandwich Center, 1871-3; East Canaan, 1874-5; Hillsboro Bridge, 1876-7; Haverhill and Piermont, 1878-9; Haverhill, 1880; No.

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- Charlestown and West Unity, 1881-3; East Tilton, 1884; Moultonboro, 1885-6; S'y, 1887-92; Sup., 1893-1903. Died Jan. 18, 1903.
- Bryant, George W.** 1848. E. Haverhill and Benton, 1848; Tuftonboro and Wakefield, 1849; Stark and Milan, 1850. Located 1851.
- Bryant, Orrin W.** 1890. West Thornton and Ellsworth, 1890-3; Stark, 1894-6; Sanbornville and Brookfield, 1897-9. Withdrawn under charges.
- Buckley, James M.** 1859. Dover, 1859-60; Manchester, Elm St., 1861-2; Concord, 1863. Transferred to Detroit Conference, 1864.
- Buehler, Claude Lovain.** Cent. Ohio Conf.: Crawford, 1910-11. Without appointment to attend school, 1912-13; N. H. Conf.: Peterboro, 1914-15; Hillsboro and Hillsboro Center, 1916-20. Transferred to W. Ohio Conference, 1921.
- Bullard, Andes T.** 1831. Wethersfield, Vt., 1831; Barnard, 1832; Bethel, 1833; Weston, 1834-5; Corinth, Vt., 1836-7; Stockbridge, 1838; Stockbridge and Pittsfield, 1839; Northfield, 1840-1; Sharon, Norwich and Strafford, 1842; Williamstown, 1843, Lancaster, 1844-5; Whitefield and Dalton, 1846. Transferred to Vt. Conf., 1847.
- Bullock, Edward O.** 1887. Wis. Conf., Princeton and Poy Sippi, 1887; So. Dakota Conf., Roscoe, 1888; Roanoke and Devoe, 1889; Newark and Ellendale, 1890-1; Mellette, 1892; N. H. Conf., East Rochester, 1893-4; Hudson, 1895; Jefferson, 1896-7; At school, 1898. Transferred to Wisconsin Conf., 1898.
- Bunker Albiro, W.** 1874. East Rochester, 1874-5; Salem, Pleasant St., 1876-7; Newport, 1878-80. To South California Conf., 1881.
- Burr, Charles C.** 1844. Nashville, 1844; Concord, 1845; Kingston, 1846-7; Salem, 1848-9; Amesbury Miss., 1850-1; Sup. 1852-5. Located, 1856.
- Button, Amasa.** 1835. West Windsor, Vt., 1835; Chelsea, Vt., 1836; Springfield, 1837; Woodstock, 1838; Barnard, 1839-40; Hanover, 1841-2; Chelsea, 1843-4; Vermont Conf.
- Buzzell, George Wesley.** Tuftonboro, 1877-9; No. Salem, 1880-1; Seabrook, 1882; Chichester, 1885-6; W. Thornton, 1887; Haverhill, 1888-90; Marlboro, 1891-5; Hudson, 1896-7; S'y, 1898-1901. Superintendent of Good Will Institute, Nashua, 1902-16. Ret., 1917-21. [Nashua.] Died February 11, 1922.
- Byrne, Claudius.** 1880. Swiftwater and Benton, 1880-1; Moultonboro, 1882-4; Colebrook, 1885-6; Colebrook and Pittsburg, 1887; Manchester, 1st Church, 1888-91; Manchester, 1st Church and Massabesic, 1892; Franklin Falls, 1893-5; Lawrence, St. Paul's, 1896-7; Manchester, St. James, 1898-1900; Marlboro and W. Swanzey, 1901-2; Raymond and East Candia, 1903-5; Chaplain, N. H. State Prison, 1906-11. Sup. 1912-13. Died Feb. 16, 1914.
- Cahoon, Charles D.** 1830. Athens, Vt., 1830; Rochester, 1831; Rochester and Pittsfield, 1832; P. E. Winchester Dist., 1833-5; P. E. Danville Dist., 1836-9; Plymouth Dist., 1840; Haverhill Dist., 1841-3. Transferred to Rock River Conf., 1844.
- Cairns, James.** 1875. Kingston and East Kingston, 1875; Kingston, 1876; Gilmanton, 1877-9; No. Haverhill, 1880-1; Whitefield and Carroll, 1882-3; Whitefield, 1884; Suncook, 1885; Suncook and Hooksett, 1886-7; Woodsville, 1888; Amesbury, 1889-92; Keene and West Swanzey, 1893-5; Claremont, 1896-9; Lawrence, Garden St., 1900-2; Concord, 1st Church, 1903-4; Sup., 1905. Died Nov. 27, 1905.
- Cairns, James G.** 1900. Contoocook and Webster, 1900-1; Lawrence, St. Mark's, 1902-3; Woodsville, 1904-5. Trans. to California Conf., 1906.
- Cairns, John L.** 1904. E. Kingston, 1904; Hillsboro Bridge and Center, 1905-8; Littleton, 1909-12. Trans. to New Eng. Conf., 1913.
- Call, Oloff H.** 1853. No. Haverhill, 1853; Bath and Benton, 1854-5; Warren, 1856; Warren and Wentworth, 1857; Marlow, 1858-9; Seabrook, 1860-1; Londonderry, 1862-3; Sup., 1864; Salem, 1865-6; Amesbury, 1867; Newmarket, 1868-9; S'y, 1870. Is in lists of Kansas Conf., 1871-3; on S'y, 1874.

APPENDICES

- Campbell, Buel O.** 1889. Kingston, East Kingston and Danville, 1889; So. Newmarket, 1890; East Rochester, 1891-2; Missionary to So. America, 1893. Transferred to So. America Conf., 1894.
- Campbell, James.** 1830. Corinth, 1830; Norwich, 1831; Strafford, 1832; Woodstock, 1833; Rochester, 1834-5; Thetford, 1836. Located 1837.
- Candler, Henry.** 1903. Stratford, 1903; Landaff and Swiftwater, 1904-5; No. Salem, 1906-7; Newfields, 1908. Trans. to East Ohio Conf., 1909.
- Carr, George W.** 1865. So. Tamworth, 1865; Ossipee, 1866-8; S'y, 1870 at Ossipee Center. Transferred to Rock River Conf., 1870.
- Canoll, Angelo.** 1869. Transferred to N. H. Conf. from N. E. Conf., Nashua, 1869-70. Trans. to N. England Conf., 1871.
- Carter, Alba B.** 1873. Derry, 1873-5; Milton Mills, 1876-8; Hampton, 1879-80; Raymond, 1881-2; Great Falls, Main St., 1883-4. Died April 9, 1885.
- Carter, Albert.** 1842. Moretown, 1842; Proctorsville and Perkinsville, 1843; Woodstock, 1884. See Vermont Conference, 1845.
- Carter, Ira.** 1851. Marlboro and Dublin, 1851; Walpole and Surrey, 1852; Strafford, 1853-4; Tuftonboro and Wolfeboro, 1855-6; So. Acworth, 1857. Located 1860.
- Carter, Truman.** 1860. Rumney and West Plymouth, 1860; Whitefield and Jefferson, 1861; Jefferson, 1862; Jefferson, Carroll and Dalton, 1863; Jefferson and Randolph, 1864; Littleton, 1865-6; Lisbon, 1867-8; Lawrence, Garden St., 1869-70; Nashua, Chestnut St., 1871-2; Evangelist, 1873; Colebrook, 1874-5; Laconia, 1876-7; S'y, 1878-9 and Stationed East Kingston, S'y, to 1897. Died May 19, 1898.
- Carter, William T.** 1896. Contoocook and Webster, 1896; Stark, 1897; East Haverhill, 1898; Colebrook and Stewartstown, 1899; Canaan Street and Canaan, 1900-01. Trans. to N. E. So. Conf., 1902.
- Cass, Moses G.** 1830. Cabot, Vt., 1830; Craftsbury, Vt., 1831-2; Barton, 1833; Landaff, 1834; Haverhill, 1835. Expelled, 1836.
- Cass, William D.** 1830. Plymouth, 1830; Newbury, Vt., 1831; Salisbury, 1832; Poplin, 1833; Chester, 1834; Nashua, 1835; P. E. Winchester Dist., 1836; P. E. Concord Dist., 1837-9. P. E. Claremont Dist., 1740; Henniker, 1841; Rochester, 1842-3; P. E. Dover Dist., 1844-5; E. Sanbornton, Meredith, and Resident Agent N. H. Conf. Sem., 1846-7, located 1848; Gilmanton, 1849; Salem, 1850-1; P. E. Haverhill Dist., 1852-5; Fisherville, 1856-7; Agent Conf. Sem., 1858-9; Chichester, 1860-1; Agt. N. H. Conf. Seminary, 1862; Salisbury, N. H., 1863; Sanbornton Bridge, 1864-5; Agt. N. H. Conf. Sem., 1866; Sanbornton Bridge, 1867. Died May 7, 1867.
- Caswell, Asa A.** 1878. Chichester, 1878-80. Died June 18, 1881.
- Chamberlin, Schuyler.** 1830. Newbury, Vt., Sandwich, 1831-2. Plymouth, 1833-4; Portsmouth, 1835-6; P. E. Dover Dist., 1837-9; Salisbury, 1840; E. Salisbury, 1841; P. E. Concord Dist., 1842-3; Danville, 1844. See Vermont Conference, 1845.
- Chandler, Frederick B.** 1867. Bow and Mooksett, 1867; Lyman, 1868; Lyman and No. Monroe, 1869; Landaff, 1870; Greenland, 1871-2; Londonderry, 1873. Withdrawn, 1874.
- Chandler, Henry.** 1853. Alexandria, Hebron and Groton, 1853; Brookline, 1854; Walpole, 1855; Gilmanton, 1856; Tuftonboro and Wolfeboro, 1857-8; Moultonboro, 1859-60; East Sanbornton, 1861; Sandown, 1862; Sandown and Danville, 1863-4; Rindge, 1865-6; Chesterfield, 1867; Piermont, 1868-9; No. Haverhill, 1870; Amherst, 1871; Moultonboro, 1872; Tuftonboro, Brookfield, and Wolfeboro, 1873; Tuftonboro, 1874; Hillsboro Bridge, 1875; Hillsboro Center, 1876; Hillsboro Center and East Washington, 1877; Deering, 1878-80; Enfield and Enfield Center, 1881-2; East Lempster, 1883; S'y, 1884-5; Sup., 1886-1915; Died Feb. 2, 1915.

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- Chase, B. Whittemore.** 1864. Hudson, 1864-5; No. Enfield, 1866-7; Hillsboro Bridge and Deering, 1868-70; Prof. N. H. Conf. Seminary, 1871; Laconia, 1872-3; Salisbury, 1874-5; Hooksett, 1876; Sunapee, 1877-9. Transferred to Wilmington Conf., 1880.
- Chase, Charles H.** 1839. Amherst, Amoskeag Mission and Bow, 1839; Hudson, 1840; Peterboro, 1841; Deering and Hillsboro, 1842-3; Haverhill, Mass., 1844; Methuen, 1845; Hampton, 1846; Bible Agt., 1847; Amesbury, 1848; Epping, 1849-50; Unity and Acworth, 1851; Acworth, 1852; North Charlestown, 1853-4; Hinsdale, 1855-6; Rindge, 1857-8; Plymouth, 1859-60; Haverhill, N. H., 1861; Suncook, 1864-5; Brookline, 1866-8; East Canaan, 1869-70; Enfield, 1871; Enfield and Enfield Center, 1872; Enfield 1873; South Newmarket, 1874-6; Kingston, 1877-9; Merrimacport, 1880-2; East Kingston, 1883-4; Supernumerary, 1885-7; Sup., 1888. (Supplied Wright's Grove, Ill., 1885-8.) Died May 19, 1903.
- Chase, Charles J.** 1882. East Deering, 1882; Marlow, 1883-5; Marlboro, 1886; Bethlehem, 1887-9. Transferred to So. California Conf., 1890.
- Chase, Moses.** 1833. Milton, 1833; Wakefield, 1834; Springfield, 1835-6; Claremont, 1837; Henniker and Deering, 1838; Henniker, 1839; Northfield, N. H., 1840-1; Plymouth and West Plymouth, 1842; Plymouth, 1843; Agt. Newbury Seminary, 1844-5; Prov. Conf.: So. Glastonbury, 1847; Stonington Miss., 1848; E. Haddam, 1852; N. Bedford, 4th St., 1850-1; Providence, Federal St. Miss., 1852; Plymouth, 1853-4; Norwich, Ct., Main St., 1855; Conf. Miss., 1856; Stoughton, 1857-8; Duxbury, 1859-60; Wareham and Middleboro, 1861; Middleboro, 1862; Long Plain, 1863-4; Burrillville, 1865. Died Jan. 7, 1866.
- Chase, Nathaniel L.** 1842. Pittsfield, 1842; Boscawen, 1843-4; Charlestown Miss., 1845; Chesterfield, 1846-7; Lempster, 1848-9; Canaan, 1850; Lisbon, 1852-3; So. Newmarket and Exeter, 1854; So. Newmarket, 1855-6; Greenland, 1857; Hampton, 1858-9; Raymond and Fremont, 1860; Rye, 1861-2; Candia, 1863; Peterboro, 1864; Hampton, 1865; Manchester, 1st Ch., 1866-7; S'y, 1868-9; Auburn, 1870; Derry, 1871; S'y, 1871. Died May 3, 1875.
- Chayer, Charles Cleveland.** Maine Conf.: Lisbon (Federated) 1917. N. H. Conf., 1918-20. Transferred to Vermont Conference, 1921.
- Church, Andrew J.** 1856. Maine Conf.: Portland, Congress St., 1855-6; Bath, Beacon St., 1857-8; Readfield, 1859; Augusta, 1860-1; N. H. Conf.: Great Falls, 1862; Lawrence, Garden St., 1863-4; Sandwich and Moultonboro, 1865; P. E. Claremont Dist., 1866; State Temperance Agt., 1867. Trans. to Prov. Conf., 1868.
- Cilley, Moses T.** 1861. Salisbury, N. H., 1861; Chichester, 1862-3; Piermont, 1864-6; Sandwich, 1867-9; So. Newmarket, 1870; Lebanon, 1871-2; P. E. Claremont Dist., 1873-6; Rochester, 1877-8; Newmarket, 1879-80; P. E. Concord Dist.: 1881-4; S'y, 1885; Henniker, 1886; No. Haverhill, 1887-8; Winchester and Westport, 1889-91; Antrim, 1892; Raymond, Candia and Fremont, 1893-4; Merrimacport, 1895-7; S'y, 1898-1900; East Rochester, 1901-2; Kingston, 1903; S'y, 1904-5; supplied Smithtown, 1904-5; Sup., 1906-14. Died May 23, 1915.
- Clark, George W. H.** 1841. Canaan, 1841; Canaan and Enfield, 1842; Alexandria, 1843; Alexandria and Hebron, 1844; East Haverhill, 1845; Bath, 1846; Warner and Boscawen, 1847; Lebanon, 1848-9; Plymouth, 1850; Plymouth and W. Plymouth, 1851; Amesbury, 1852; Haverhill, 1853-4; Winchester, 1855; Manchester, No. Elm St., 1856-7; Great Falls, Main St., 1857-9; Salem, 1860; Laconia, 1861-2; Nashua, Lowell St., 1863-4; Newmarket, 1865; Keene, 1866; P. E. Claremont Dist., 1867-70; Manchester City Mission, 1871; Trans. to N. E. Conf., 1872; Trans. to N. H. Conf, 1886; Sup., 1887. Died Feb. 27, 1897.
- Clark, Gilman H.** 1887. Gilford Village, 1887; West Thornton, 1888-9; Enfield and E. Center, 1890; Auburn, 1891; Auburn and

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- Chester, 1892; Hampton, 1893; Henniker and Hillsboro Center, 1894; Chesterfield, 1895-7. Located at his own request, 1898.
- Clark, John.** 1840. St. Johnsbury and Waterford, 1840; Peacham, 1841; Irasburg and Albany, 1842; Craftsbury and Albany, 1843; Springfield and Chester, 1844. See Vermont Conf., 1845.
- Clark, Orange G.** 1839. Irasburg, Vt., 1839; Peacham, 1840; Lyndon, 1841; Sup., 1842-3. Located 1844.
- Clarke, Carl.** Des Moines Conf.: Pleasant Hill, 1912-15. Earlham Circuit, 1916-19. Concord, First Church, 1919-20. N. H. Conf.: Concord, First Church, 1921-23. Transferred to New England Conference, 1924.
- Cleveland, A. A.** 1868. Hampton, 1868; Londonderry, 1869-70; So. Newmarket, 1871; Rochester, 1872; East Rochester, 1873; S'y, 1874; Sup., 1876. Withdrew 1877.
- Cleveland, Willis M.** 1893. New York East Conf.: Waterbury, Ct., St. Paul's, 1893; Thomaston, Ct., 1894; Bloomfield, 1895; S'y, Supplied East Kingston; N. H. Conf., 1897; Center Sandwich, 1897-8; Plymouth, 1899-1900-1; Winchester and Westport, 1902-3. Withdrew 1904.
- Clough, John.** 1835. Maine Conf., 1835; Dixfield, Me., 1835; Lovell, 1836; Seward, 1837-8; Kittery, 1839; Biddeford, 1840-1; Buxton, 1842; Saw Road, 1843-4; West Cumberland, 1845; P. E. Bucksport Dist., 1846; West Cumberland, 1847; Kittery, 1848; Berwick, 1849-50. Located, 1852. Re-admitted N. H. Conf., 1853; Landaff, 1853; Cornish, 1854; Surry, 1854; Surry and Gilsum, 1855; Pattersville, 1856-7; Antrim, 1858; Sup., 1859-67. Expelled 1868.
- Clough, Eugene Charles.** Milan and West Milan, 1895; East Haverhill, 1896-7; Swiftwater and Benton, 1898-1900; Jefferson, 1901-8; Winchester and Westport, 1909-11; Hampton and Smithtown, 1912-14; Antrim, 1915-16; Sup., 1917-18. [Antrim.] Died May 18, 1918.
- Colburn, Zerah.** 1830. Athens, 1830; Guilford, Vt., 1831; Brookfield, Vt., 1832; Sup., Norwich, 1833; Hartland, 1834. Located 1835.
- Cole, Otis.** Henniker, 1865-7; Hudson, 1868-70; Lancaster, 1871-3; Plymouth, 1874. Tenn. Conf.: Central Tenn. College and Nashville Ct., 1875-6. N. H. Conf.: Sup. 1877-8; S'y, 1879 (acting pastor Cong. Ch., Paxton, Mass., '78-9); So. Newmarket, 1880-1; Suncook, 1882-4; Haverhill, Mass., Wesley Ch., 1885-6; Bristol, 1887-90; Portsmouth, 1891-5; S'y, 1896-9; acting pastor Cong. Ch., Paxton, Mass., '97-98; Ret., 1901-5; Newfields, 1906-7; East Kingston, 1908; Ret., 1909-20. Conf. historian, 1921. [16 Newcomb St., Haverhill, Mass.] Died February 3, 1922.
- Cole, Charles Gurnea.** Valparaiso, 1909-10. Lincoln Heights, 1911-12. N. H. Conf.: Trinity, Manchester, 1913-16. Director Wesley Settlement House, 1917. [St. Louis, Mo.] Transferred to Montana, 1918.
- Coller, Edwin Simeon.** Runey and West Plymouth, 1891; Milton Mills, 1892-4; East Rochester, 1895-7; Grasmere and Goffstown, 1898-1900; Salem, N. H., and Ayer's Village, Mass., 1901-3; Antrim, 1904-6; Stratford, 1907-8; Piermont, 1900-12; Center Sandwich, 1913-19; Penacook, 1920-21; Grasmere, 1922-28. Died January 3, 1929.
- Collier, Robert Laird.** Admitted to full connection 1857. Trans. to the Upper Iowa Conf. 1858.
- Collyer, George L.** 1872. N. E. Conf.: Stoneham, 1872-4; Salem, Lafayette St., 1875-7; Lowell, Worthen St., 1878-80; Boston, Dorchester St., 1881-3. Vt. Conf.: St. Albans, 1884. Troy Conf.: Glens Falls, 1885-9. N. H. Conf.: Dover, 1890-4. Trans. to N. Eng. Conf. 1895.
- Cook, Nathaniel B.** 1890. E. Me. Conf.: Hamden, 1890-1; Wiscasset, 1892. N. E. So. Conf.: So. Harwick, 1893-4; No. Rehoboth, 1895; Arnold Mills, 1896; E. Bridgewater, 1897-9; Warren, R. I., 1900-1. Warehouse Point, 1902-3. E. Me. Conf.: Oldtown, 1904. N. E. So. Conf.: Cataumet, 1905; E. Glastonbury, 1906-8. Me.

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- Conf.: Bath, Beacon St., 1909-12; Monmouth, 1913. N. H. Conf.: Hillsboro and Hillsboro Center, 1914-15. Trans. to N. E. Southern Conf. 1916.
- Cooper, Varnum A.** Nashua, 1871-3. Trans. to N. E. Conf. 1874.
- Copeland, A. J.** 1839. Northfield, Vt., 1839; Orange and Washington, 1840; Orange, 1841; E. Montpelier, 1842; Sharon, 1843; Bethel Miss., 1844. See Vt. Conf., 1845.
- Copeland, Edmund.** 1833. Stockbridge, 1833-4; Chelsea, 1835-6; Moretown, 1837; Middlesex and Montpelier, 1838; Middlesex, 1839; Lebanon, 1840; Woodstock, 1841; East Barnard, 1842; Royalton, 1844. See Vt. Conf., 1845.
- Copp, Henry Brown.** Brookline, 1860; Rindge, 1861-2; Auburn, 1863; Seabrook, 1864-5; Newmarket, 1866-7; Exeter, 1868-70; Amesbury, Mass., 1871-2; East Salisbury, Mass., 1873; Laconia, 1874-5; Lisbon, 1876-8; S'y, 1879-80; Milford, 1881; S'y, 1882-3; Hampton, 1884-6; Londonderry, 1887; S'y, 1888-90; Supply, Auburn and Chester, 1889; Merrimacport, Mass., 1890-91; Epping, 1892-6; S'y, 1897; West Rindge, 1897-8; Peterboro, 1899-1904; Kingston, 1905-7; Derry Village, 1908-10; Ret., 1911-28. Derry. Died January 15, 1929.
- Corliss, Cyrus Leroy.** Supplied Laconia, Trinity, 1901. N. H. Conf.: Laconia, Trinity, 1902; Bristol, 1903-4; Bethlehem, 1905. S'y, 1906; Canaan Street and Canaan, 1907-8; Manchester, First and Massabesic, 1909-11; Lisbon, 1912-15; Concord, 1st Ch., 1916; Rochester, 1917-19. Transferred to Troy Conference, 1920.
- Cornish, Grube Burdette.** Askansas Conf.: Fort Smith, 1910; Supplied Chesterfield, N. H., 1910. N. H. Conf.: Chesterfield, 1911-12. Without app't to attend school, 1913-16. Transferred to Maine Conference, 1917.
- Corson, Frederick Harrison.** Rindge, 1883; Hillsboro, 1884-5; Hudson, 1886; No. Charlestown, 1887-8; at school, 1889-90; S'y, 1891; Sandwich Center, 1892; S'y, 1893-8; Kingston, 1899; Lawrence, Mass., St. Mark's, 1901; Auburn and Chester, 1902-4; Principal Mallalieu Seminary, Kinsey, Ala., 1905-6; Moultonville and Tuttonboro, 1907-11; Rindge, 1912; Sup., 1913-18. Died November 25, 1918.
- Cotton, Dana.** 1891. Peterboro, 1891; Grantham, No. Grantham, 1892-3; Munsonville, 1894; Wilmot, 1895; So. Tamworth, 1896-8; Rumney, 1899-1900; No. Wakefield and East Wolfeboro, 1901-3; Died June 11, 1903.
- Coult, Anson C.** 1863. New Alstead and Gilsum, 1863; Marlboro and Pottersville, 1864-6; Hampton, 1866; Marlow, 1867-8; Canaan, 1869-71; Winchester, 1872-4; Salem, 1875-7; Hinsdale, 1878; Marlboro, 1879-81; Franklin Falls, 1882-3; Lancaster, 1884-6; Penacook, 1887-9; Claremont and Cornish, 1890; Hooksett, 1891-4; S'y, 1895-7; Sup., 1898-1900. Died Oct. 5, 1900.
- Cowen, Charles.** 1830. Bethlehem, 1830; Landaff, 1831. Newbury, Vt., 1832; Newberry and Bradford, 1833; Northfield, Vt., 1834-5; Barnard, 1836-7; W. Windsor, 1838-9; Canaan, N. H., 1840; Sup. 1841-4; Lisbon, 1844-5; Littleton, 1846; Littleton and Bethlehem, 1847; Bethlehem and Whitefield, 1848; Whitefield and Dalton, 1849; Dalton and Monroe, 1850; Lyman, 1851; Sup., 1851-69. Died May 23, 1869.
- Crafts, Wilbur, F.** Conf. probationer, N. E. Conf.: 1870. Trans. to N. H. Conf.: 1872 Stationed at Grace Ch, Haverhill, Mass, 1872-3; Dover, 1874. Trans. to Providence Conf.: 1875.
- Cressey, Charles A.** 1869. Tuftonboro and Wolfeboro, 1869; Sandwich Center, 1870; Hudson, 1871-3; Milford, 1874; Methuen, 1875-6; Landaff, 1878-9; Lisbon, 1880-2. Trans. to Minn. Conf.: 1883.
- Cromack, Joseph C.** 1835. Amherst, 1835; Loudon, 1836; Newington, 1837; Pembroke and Loudon, 1838; Peterboro and Rindge, 1839; Gilmanton, 1840; Plymouth and W. Plymouth, 1841; Bristol and Hill, 1842; Holderness, 1843-4; Amesbury, Mass. and Seabrook,

APPENDICES

- 1845; Sup., 1846-7. (Northfield); Claremont, 1848-9; Rochester, 1850-1; Dover, 1852-3; Winchester, 1854. Located, 1855.
- Crosby, George F.** 1830. Craftsbury, 1830; Barton, 1831; Barre, 1832; Gilmanton, 1833-4. Located, 1835.
- Crowder, Clyde Stephen.** Missouri Conf.: Mt. Pleasant, 1919-21. N. H. Conf.: Salem, Pleasant St., 1922-25; Fremont, 1926. Transferred to So. California, 1927.
- Crowley, James.** 1871. Tuftonboro and Wolfboro, 1871-2; Milton Mills, 1873-4; Landaff, 1875-7; Jefferson, 1878-80; Groveton and Stratford, 1881-3; Rumney and W. Plymouth, 1884-5; Jefferson, 1886-90. Sup., 1891. Died July 1, 1893.
- Culver, Newell.** 1833. Hartland, Vt., 1833; Norwich, Vt., 1834; Groton, Vt., 1835; Bethel, 1836-7; E. Williamstown, 1838; Barre, 1839; Sharon and Norwich, 1840-1; Randolph, 1842-3; Hanover, N. H., 1844-5; No. Haverhill, 1846; Winchester, 1847-8; Sup., 1849-51; Newmarket, 1852-3; P. E. Claremont Dist., 1854-5; Keene, 1856-7; Sanbornton Bridge, 1858; Bristol, 1859-60; Lebanon, 1861-2; Enfield, 1863; Sup., 1864; S'y, Hartland, 1865; Suncook, 1866-7; Alexandria, 1868; Hill, 1869; Fisherville, 1870; Sup., 1871-82. Died Sept. 22, 1882.
- Cumming, John.** 1830. Norwich; Goshen, 1831; Goshen and Washington, 1832; Peterboro, 1832; Stockbridge, 1834; Cavendish, Vt., 1835; Woodstock, 1836. Located, 1837.
- Curl, G. M.** 1878. Supplied New Ipswich, N. H., 1878; Antrim (supply), 1879-80. Trans. to N. H. Conf.: 1881; Antrim, 1881; Littleton, 1882-4; Claremont and Cornish, 1885-7; Great Falls, 1888. Transferred to Vt. Conf.: 1889. N. H. Conf.: Concord, Baker Memorial, 1892-5; P. E. Concord Dist., 1896; Lawrence, Garden St., 1897-9; P. E. Manchester Dist., 1900-2; P. E. Concord Dist., 1903-8; Claremont, 1909-11. Died August 17, 1911.
- Curtis, Otis F.** 1832. Barton, Vt., 1832; Danville, 1833; Barre, 1834. Trans. to Illinois Conf.: 1835.
- Currier, John.** 1830. Lyndon and St. Johnsbury. Lyndon, 1831; Danville, 1832; Montpelier, 1833; Danville, 1834-5; Chelsea, Vt., 1836-7; Rochester, Vt., 1838-9; Barre, 1840-1; Northfield, Vt., 1842-3. Sup., 1844-5; P. E., Montpelier Dist., 1846-9; P. E., Danville Dist., 1850-3; Lebanon, N. H., 1854-5; Sanbornton Bridge, 1856-7; Newport, 1858-9; Manchester, 1860; Bristol, 1861-2; Sandwich, 1863-4; Salem, Pleasant St., 1865-6; Salisbury, Mass., 1867-9; Littleton, 1870-1; No. Haverhill, 1872-4; S'y, 1875-83; Sup., 1884-91. Died April 25, 1891.
- Cushing, Haynes P.** 1842. Sharon, Norwich and Strafford, 1842; Middlesex, 1843-4. See Vt. Conference, 1845.
- Cushman, Holmes.** 1830. Winchester, 1830-31; Portsmouth, 1832; Dover, 1833. Without appointment. Expelled 1835.
- Cushing, Samuel A.** 1832. Orford and Haverhill, 1832; L. River and Newmarket, 1833; Guilford, Vt., 1834; Northfield, 1835; Gilmanton, 1836; Epping, 1837; Salem, 1838; Hampton and Rye, 1839; Lempster and Unity, 1840-1; No. Charlestown and Charlestown, 1842. Sup., 1843. N. E. Conf.: Sup., 1845. Some years S'y. Died March 10, 1881.
- Cushman, Lewis Putnam.** 1849. Derby, Holland, Morgan and Charleston, Vt., 1849; Walden, 1850-1; Guildhall Circuit, 1852; Marshfield, 1853-4. Trans. to N. H. Conf.: 1855; Bristol, 1855-6; Lancaster, 1857; Lancaster and Jefferson, 1858; Littleton and Bethlehem, 1859; Littleton, 1860; Landaff, 1861-2; Bethlehem and Whitefield, 1862-5. Trans. to Vt. Conf.: 1866. N. H. Conf.: Rochester, 1868; Rochester, 1869-70; Garden St., Lawrence, 1871-3; Tilton, 1874; Nashua, Chestnut St., 1875-7; Fisherville, 1878. Trans. to Texas Conf. 1879.
- Cutler, Stephen H.** 1830. Craftsbury, Vt., 1830; Cabot, 1831-2; Barre, 1833. Deceased, 1834, May 22.

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

- Daily, Frederick T.** 1830. Brookfield. Newbury, Vt., 1831; Landaff, 1832-3; Bethlehem, 1834-5; Stockbridge, Vt., 1836-7; Northfield, 1838. Located, 1839.
- Dane, Henry S.** 1833. Springfield, 1833; Weston, 1834-5. Located, 1836.
- Danforth, Leslie R.** 1884. Groveton and Stratford, 1884-6; Goffstown and Goffstown Center, 1887-90; Lake Village, 1891; Lakeport, 1892; Lisbon, 1893-5; Lancaster and Grange Village, 1896-8; Haverhill, 1st Ch., 1899-02; Rochester, 1903-6; Claremont, 1907-8; Penacook, 1909; Woodsville and Swiftwater, 1910-12; Littleton, 1913. Died Feb. 2, 1914.
- Danforth, Otis S.** 1884. Milan, 1884; Manchester, St. James, 1885-7; Whitefield, 1888-90; Rochester, 1891-3; Lawrence, Garden St., 1894-6. Died Sept. 15, 1896.
- Danforth, R. Edmund.** 1857. Hudson, 1857; No. Charlestown, 1858-9; Peterboro, 1860-1; Keene, 1862-3. Died June 28, 1863.
- Davis, George.** N. H. Conf.: (from Evangelical Asso.) Colebrook, 1916-18; Raymond and East Candia, 1919; Antrim, 1920-21. Transferred to N. E. Southern Conference, 1922.
- Davis, Jefferson T.** 1872. Gilmanton, 1872; Lyman, 1873-4; Haverhill, 1875-6; Stark, 1877-8; So. Columbia, 1879-80; So. Tamworth, 1881-2; Milton Mills and Union, 1883; Tuftonboro Circuit, 1884-5; Grantham and No. Grantham, 1886-7. S'y, 1888-90; Sup., 1891-6. Died July 9, 1896.
- Day, J. R.** 1871. Auburn. Me. Conf.: Auburn, 1871; Bath, 1872-4; (Wesley Ch.), Biddeford, 1875; Portland, Chestnut St., 1876-8. N. H. Conf.: Nashua, Main St., 1879-80. Trans. to N. E. Conf.: 1881.
- Dearborn, Edward P. F.** 1875. Chesterfield, 1875-6; Peterboro, 1877; Moultonville, So. Tamworth and No. Sandwich, 1878; Londonderry, 1879-80; S'y, 1881-2; Lawrence, Bodwell St., 1883; E. Lempster, 1884; Enfield and Enfield Center, 1885-86; Chichester and Loudon, 1887; S'y, 1888-90. Sup., Ayer, Mass., 1889-90; Chelsea, Mass., 1891-6. Trans. to Col. Conf.: 1898.
- Dearborn, George S.** 1843. Lunenburg and Guildhall, 1843; Alexandria and Hebron, 1844; Lyman, 1845; Haverhill, Piermont and Orford, 1846; Hanover Miss., 1847; Lisbon, 1848-9; Lempster, Unity and Acworth, 1850; Peterboro, 1851-2; Marlow, 1853-4; Nashua, Chestnut St., 1855-6; Rochester, 1857-8; Haverhill, Mass., 1859; Manchester, No. Elm St., 1860-1; Lisbon and Lyman, 1862-3; Lawrence, Haverhill St., 1864. Transferred to Kansas Conf.: 1865.
- Dearborn, J. Ware.** 1873. East Franklin, 1873. Trans. to N. E. Conf.: 1875.
- Dearborn, Joseph.** 1831. Meriden, 1831-2; Great Falls, 1833-4. Died 1835, March 6.
- Dearborn, Reuben.** 1835. Haverhill, 1835; Orford, 1836; Bellows Falls, 1837-8; Perkinsville, 1839; Bristol and Alexandria, 1840-1; Northfield, N. H., 1842-3; Canaan, 1844; Andover, 1845; Andover and Filmot, 1846-7; Danbury, 1848; Hill, 1849; P. E., Haverhill Dist., 1850-1; P. E., Concord Dist., 1852-5; Andover, 1856-7; Wilmot Flat, 1858-9; E. Sanbornton and Laconia, 1860; Sandwich, 1861-2; Canaan, 1863-5; So. Newmarket, 1866; Wilmot, 1867. Transferred to Vt. Conf. 1868; Salem, Pleasant St., 1870-2; S'y, 1873-85. Sup., 1886-90. Died Nov. 3, 1890.
- Deetz, Herbert D.** 1895. Newport, 1895-8; Amesbury, 1899-01; Haverhill, Grace Ch., 1902-7. Trans. to Detroit Conf.: 1908.
- DeForrest, James A.** 1863. West Haverhill, Mass, 1863; Haverhill, 1864; Missionary in the South, 1865. Trans. to N. E. Conf.: 1867.
- Denning, Reuben H.** 1830. Barre, Vt., 1830-1; Dover, 1832; Portsmouth, 1833; Conf. Agt. Newbury Seminary, 1834; Lyndon, 1835. Located 1836.
- Dempster, John.** 1854. Biblical Institute, 1845; Agt. Bib. Institute, 1846; Prof. in Bib. Institute, 1847-54. Then to Chicago in December, 1854, and Garrett. Died Nov. 28, 1863.

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- Dexter, Denings.** 1845. Lunenburg, Vt., 1845-46; Boston, 1847-8; Albany, 1849-50; Craftsbury, 1851-2; Peacham, 1853; Sutton and Burke, 1854-5; Cabot, 1856-7; Barton, 1858-9; Derby, 1860-1; Sutton and Burke, 1862-4. Trans. to N. H. Conf.: 1870; Marlboro, 1870-2; E. Hinsdale, 1873. Died Aug. 20, 1873.
- Dinsmore, Cadford M.** 1853. Peterboro, 1853; Rindge, 1854-5; Newmarket, 1856-58; Suncook, 1859-60; Lawrence, Garden Street, 1861; Great Falls and Salmon Falls, 1862-3; Newport, 1864-6; Keene, 1867-9; Portsmouth, 1870-2; Amesbury, Mass., 1873-4; South Amesbury, 1875-7; Salem, Pleasant Street, 1878-80; Jefferson, 1881-3; South Newmarket, 1884-6. S'y, 1887-94. Died November 4, 1894.
- Dockrill, Charles Wesley.** Havelock Circuit, N. B., 1866-7; West Cape Circuit, P. Q., 1867-9; Mosquodoboit Harbor, N. S., 1869-72; Welsford, N. B., 1872-5; N. H. Conf.: E. Haverhill, 1876-8; Warren, 1879-81; Marlboro, 1882-4; Winchester, 1885-7; Amesbury, Mass., 1888; Newport, 1889-93; Lawrence, Mass., St. Mark's, 1894-6; Manchester, First Church, 1897-1900; Merrimacport, Mass., 1901-3; Brookline, 1904; Peterboro, 1905; Nashua, Arlington St., 1907; Grasmere and Goffstown, 1908-12; Brookline, 1913-16; Ret., 1917-21. [15 Amsden St., Arlington, Mass.] Died March 22, 1922.
- Dorion, Thomas A.** 1882. Montreal Conf.: Longueuil, 1882-3; Danville, 1884-5; Sherbrooke, 1886; French Cong., Ware, Mass., 1887-8; N. H. Con.: on credentials. Manchester, French Mission, 1889; Manchester, St. Jean's 1890-9. Died March 30, 1900.
- Dorion, Eustace Charles Edward.** Ashland, 1898-1901; Franklin Falls, 1902-4; Plymouth, 1905-9; Supply Ashland, 1906-9; Assistant Editor Epworth Herald, 1910-11; Associate Editor Zion's Herald, 1912-18; Editor and Manager, 1919. Died Jan. 29, 1920.
- Dorr, Henry.** 1868. So. Acworth, 1868-9; Hinsdale, 1870-2; Salem, 1873-4; Suncook, 1875-6; Newmarket, 1877-8; Haverhill, Wesley Ch., 1879-81; Claremont, 1882-3. Claremont and Cornish, 1884. S'y, 1885. Trans. to N. E. Conf.: 1886.
- Dow, James.** 1832. Stratford, 1832; Bethlehem, 1833; Barton, 1834; Walden, 1835; Barton, Vt., 1836; Bristol, 1837; Haverhill and East Haverhill, 1838; Tuftonboro and Brookfield, 1839-40; Gilmanston, 1841-2; Derry, 1843. Sup., 1844. Died Dec. 21, 1844.
- Dow, John G.** 1830. Dover, 1830-1; Concord, 1832; P. E., N. H. Dist., 1833-4; Dover Dist., 1835-6; Newbury, Vt., 1837-8; Agt. Newbury Seminary, 1839. P. E., Concord Dist., 1840-1; P. E., Montpelier Dist., 1842-4. Vt. Conf.
- Downs, David Webster.** South Newmarket, 1869; Salem, 1870-1; S'y, 1872, supplying Epping; Epping, 1873; Hillsboro Bridge, 1874-5; Sandwich Center, 1876-7; Goffstown, 1878-80; East Salisbury, Mass., 1881-3; Newmarket, 1884-6 Greenland, 1887; Lake Village and Gilford, 1888-90; Franklin Falls, 1891-2; Milford and Amherst, 1893; Canaan and Canaan Street, 1894-5; Hampton, 1896-7; Epping and Fremont, 1898-1900; Haverhill, 1901-3; Sup., East Haverhill, 1903; Chichester and Loudon, 1904-5; Enfield and West Canaan, 1906-7; West Rindge, 1908-11; Newfields, 1912-14. Sup., 1915-20. [Newfields.] Died December 2, 1920.
- Draper, Lorenzo.** 1850. Richmond and Fitzwilliam, 1850; Cornish Mission, 1851-2; Lempster and Goshen, 1853; Epping and Poplin, 1854; Greenland, 1855; Kingston, 1856-7; Moultonboro, 1858; Candia, 1859-60; Derry, 1861-2; Rindge, 1863-4; Peterboro and New Ipswich, 1865-6; Croyden, 1867; Cornish, 1868; Brookline, 1869-70; Marlboro, 1871; Hebron, 1872-3; Chichester, 1874; Seabrook, 1875; S'y, 1876-84. Sup., 1885-92. Died Jan. 30, 1892.
- Drew, Alfred E.** 1867. Littleton, 1867-8; Bristol, 1869; Bristol and Hill, 1870; Concord, 1871-3; Haverhill, Grace Ch., 1874-6; Garden St., Lawrence, 1877-9; Manchester, St. Paul's, 1880-2. Trans. to N. E. So. Conf.: 1883.

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

- Drew, Henry.** 1841. Durham, 1841-2; Rye, 1843; Hooksett and Bow, 1844; Rochester, 1845-6; Nashville, 1847-8. Sup., 1849; Salmon Falls Miss., 1850. Located, 1851.
- Drew, Holman.** 1830. Columbia, 1831; Bethlehem, 1832-3; Landaff, 1834-5; Bethlehem, 1836; Plymouth, 1837; Bristol, 1838-9; Sandwich, 1840-1; Lebanon, 1842-3; Landaff, 1844-5. Sup., 1846. Died July 2, 1846.
- Dudley, Samuel S.** 1853. Grantham, 1853-4; Unity and Lempster, 1855-6; Lempster, and Stoddard, 1857; Washington and Stoddard, 1858; Gilsum and Stoddard, 1859; Unity, 1860; Cornish, 1861-2; Marlboro and Pottersville, 1863.
- Dunbar, Otis.** 1830. Landaff, 1830; Perry, 1831; Plymouth, 1832; Sandwich, 1833; Colebrook, 1834; Craftsbury, 1835. Located, 1836. Holderness and Center Harbor, 1839; Landaff, 1840; Landaff and Lisbon, 1841; Bethlehem and Whitefield, 1842; Craftsbury, 1843; Sutton and Burke, 1844. Vt. Conf.
- Dunning, Charles U.** 1854. Chester and Auburn, 1854-5; Bethlehem and Carroll, 1856; No. Haverhill, 1857; Haverhill, 1858-9; Enfield, 1860; No. Enfield, 1861; Canaan, 1862; E. Canaan, 1863-5; Lawrence, Garden St., 1866-8; Great Falls, High St., 1869-71; Chaplain, Essex Co., Mass., House of Correction, 1872-84; P. E., Dover Dist., 1885-90; Claremont and Cornish, 1891-4; Claremont, 1895; Manchester, St. James, 1896-7; Franklin Falls, 1898-01. S'y, 1902-5. Died July 8, 1905.
- Durgin, George F.** 1890. Milton Mills, 1890. At school 1891-2. Transferred to N. E. Conf., 1893.
- Durrell, Jesse Murton.** Rumney, 1869; S'y and at B. U. Theo. School, 1870-2; supplied Allen St., New Bedford, Mass., 1871-2; went to Palestine, 1873; Bristol, 1874-6; Haverhill, Mass., Wesley Ch., 1877-8; Rochester, 1879-81; S'y, 1882; Dover, 1883-5; Lawrence, Mass., Garden St., 1886-8; Manchester, St. Paul's, 1889-90; Pres. Conf. Sem., 1891-5; Nashua, 1896-1900; Keene, 1901-2; P. E., Dover District, 1903-4; Field Agent Tilton Seminary, 1905-19. [Tilton.] Died October 8, 1919.
- Dustin, Caleb.** 1830. Orford and Haverhill, 1831; Canaan, 1832-3; Manchester, 1834; Henniker and Deering, 1835; Henniker, 1836; Marlow, 1837; Guilford, 1838; Wilmington, Vt., 1839-40; Milton, N. H., 1841-2; Seabrook, 1843; Kingston, 1844; Epping, 1845; Sandown, 1846; Goffstown, 1847. Located 1848.
- Dutton, Ashley C.** 1853. Seabrook, 1853-4; No. Haverhill, Haverhill, and Piermont, 1855; No. Haverhill and Piermont, 1856; Enfield, 1857; Kingston, 1858; Londonderry, 1859. Located 1860.
- Eakins, William.** 1872. Warren, 1873; Whitefield and Carroll, 1874; Bethlehem, 1875; Whitefield, 1876; Baker Memorial, 1877-8; Keene, and Surry, 1879-81; Rochester, 1882-83. Trans. to Newark Con., 1884.
- Eastman, Benjamin C.** 1830. Northfield and Gilmanton, 1830; Rochester, 1831-2; Sup., 1833; Henniker and Deering, 1834-5; Henniker, 1836; Sup., Grantham, 1837-8; Sup., 1839-40; (North Charlestown), 1841; Grantham, 1842. Sup., 1843. Withdrawn, 1844.
- Eastman, Benj. C.** 1851. Henniker and Hopkinton, 1851; Deering and Hillsboro, 1852. Sup., 1853-8. Died July 12, 1858.
- Eastman, Charles H.** 1842. Marlow, 1842; Winchester, Hinsdale and Richmond, 1843-4; Manchester Center, 1845-6. Located 1847.
- Eastman, Hubbard.** 1836. Windham, 1836. Athens, 1837; Peterboro and Rindge, 1838-9; E. Sanbornton, 1840; Athens and Putney, 1841. Sup., 1842-4; Vt. Conf., 1845.
- Eastman, Larned L.** 1848. Alexandria, 1848; Alexandria, Hebron and Groton, 1849; Warren, Wentworth and Orford, 1850; Warren and Orford, 1851; Lancaster, 1852-3; Littleton, 1854-5; Winchester, 1856-7; Raymond and Fremont, 1858-9; Amesbury, 1860-1; Peterboro, 1862-3; Sunapee, 1864-5; Methuen, 1866-8; Warren, 1869. S'y, 1870. Moultonboro, 1871-2. S'y, 1873-4; Groveton, 1875; S'y,

APPENDICES

- 1876-7; (Sup. Hampstead, 1877); Agt. Orphan's Home, Haverhill, Mass., 1878. Sup. 1879-97. Died Dec. 31, 1897.
- Eastman, Stephen.** 1846. Hopkinton, 1846; Charlestown and No. Charlestown, 1847; Walpole Miss., 1848-9; Alexandria, Hebron and Groton, 1850-1. Sup., 1852. Died March 14, 1853.
- Eaton, George F.** 1860. New Alstead, 1860; New Ipswich, 1861-2; Brookline and Amherst, 1863-5. Trans. to N. E. Conf., 1866.
- Eaton, James F.** 1844. Orford and Lyme, 1844; Orford, 1845; Lyman, 1846; Enfield, 1847. Sup., 1850. Died Aug. 9, 1850.
- Eaton, Charles Edwin.** Lyman, 1881; Piermont, 1882-4; Hinsdale, 1885-6; West Rindge and Fitzwilliam, 1887-9; Canaan and Canaan St., 1890-2; Antrim, 1893-6; Laconia, Trinity, 1897-8; North Haverhill, 1899-1911; Londonderry, 1912-14. Sup., 1915-18. [No. Haverhill.] Died January 17, 1919.
- Ebbett, Raymond Vincent.** Supplied Brookline, 1921-22. N. H. Conf.: Brookline, 1923; Newport, 1924-26. Transferred to Vermont Conference, 1927.
- Eldridge, Ernest W.** 1889. Stark, 1889-90; Salem, 1st Ch., 1891-2; At school, 1893. Trans. to N. E. Conf., 1894.
- Elliott, Robert J.** 1895. Bay of Quinte Conf., Canada, 1895. Kansas Conf.: Alma, 1896-7; Corning, 1898-01; Wetmore, 1902-4; N. H. Conf.: Epping, 1905-6; Amesbury, 1907-8; Reid Christian College, Lucknow, India, 1909; Manchester, St. Paul's, 1910-12; Ass't Field Agt. Board Foreign Missions, 1913; Tract Agt., 1914; Withdrew, 1915.
- Emerson, Joseph C.** 1844. Tuftonboro and Wakefield, 1844; Milton, 1843-6; Gilmanton, 1847-8; Seabrook, 1849; Raymond, 1850-1; Lempster Miss., and Goshen, 1852; Sunapee, 1853-4; Milford and Brookline, 1855. Located, 1856. Re-admitted, 1861. Fisherville, 1861. Chaplain 7th Reg. N. H. Vol., 1862-4; Miss. in the South, 1865. Trans. to So. Carolina Miss. Conf, 1866.
- Emerson, John Hesse.** N. E. Conf.: East Pepperell, 1874; Princeton, 1875-7; So. Framingham, 1878; Westboro, 1879-80; Maplewood, 1881-3; Graniteville, 1884; Amherst, 1885-6; Munson, 1887-8; Wollaston, 1889-90; Newton Upper Falls, 1891; Worcester, 1892-4. N. H. Conf.: Exeter, 1895-6; Concord, Baker Memorial, 1897; Plymouth, 1898; S'y, 1899-1901; Sup., 1902-22. [24 Pleasant St., Stoneham, Mass.] Died February 19, 1922.
- English, John.** 1838. Sandwich, 1838; Woodstock, N. H., 1839; Bristol Circuit, 1840; Londonderry, Vt., 1841-2; Brattleboro, 1843; Langdon and Alstead, N. H., 1844; Unity and Lempster, 1845; Cornish, 1846-7; Warner and Hopkinton, 1848-9; Deering, 1850-1; Dracut, Mass., 1852-3; Hampton, 1854-5; Canaan, 1856; North Charlestown, 1857; Bath and Benton, 1858-9; Landaff, 1860; Tuftonboro and Wolfeboro, 1861-2; Rumney, 1863; Bath and Benton, 1864-5; No. Monroe, 1866-7; S'y, 1868; Chesterfield, 1869; Dracut, Mass., 1870-1; Sup., 1872-83. Died March 26, 1884.
- Enman, James E.** 1892. Milan, 1892; at school, 1893; Derry, 1894. Discontinued, 1895.
- Evans, Warren F.** 1844. Goffstown Mission, 1844; Pembroke, 1845-6; Rindge, 1847; Marlow, 1848-9; Newport, 1850-1; Concord, 1852-3; Lisbon, 1854-5; Claremont, 1856-7; Garden St., Lawrence, 1858; Sup., 1859; West Unity, 1860; East Salisbury, 1861; Sup., 1862-3. Withdrawn, 1864.
- Fairbank, Geo. W.** 1830. Danville, 1831; Barton, Vt., 1832; Craftsbury, 1833; P. E., Vt., Dist., 1834; P. E., Barnard Dist, 1835; P. E., Chelsea Dist., 1836-7. Located, 1838.
- Fales, Caleb.** 1832. Sandwich, 1832; Orford, 1833; Stratford, 1834; Loudon, 1835; Epping, 1836; Chester, 1837; Weston, 1838-9; Proctorsville and Perkinsville, 1840-1; Springfield, 1842; Springfield and Chester, 1843; West Windsor, 1844. Vermont Conf.
- Farnsworth, Charles Harvey.** N. E. Southern Conf.: Supplied Myricks, 1879; supplied Lovell's Corner, 1880. Vermont Conf.: Marsh-

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- field, 1881-3; Groton, 1884-6; Plainfield, 1887-9; White River Junction, 1890-1; Bellows Falls, 1892. N. H. Conf.: Hudson, 1893-4; Third Church, Haverhill, Mass., 1895-7; Lawrence, Mass., St. Paul's, 1898-1900; Manchester, First Church, 1901-5; Woodsville, 1906-9; Penacook, 1910-15. Ret., 1916-26. [Concord.] Died May 15, 1926.
- Farnum, Schuyler C. 1872.** East Canaan, 1872-3; Exeter, 1874-5; Derry, 1876; Methuen, 1877-8; So. Newmarket, 1879. Trans. to Genesee Conf.: 1880.
- Fawell, William C.** Nebraska Conf.: Alvo, Nebr., 1913; Talmage, 1914. Without app't. to attend school, 1915; Methuen, Mass., Oaklands, 1916-17; Asst. at Dover, 1918-19. Transferred to Nebraska Conference, 1920.
- Faulks, James B. 1858.** East Sanborton, 1858-9; Lempster, 1860-1; Trans. to Newark Conf.: 1862.
- Fawcett, Joseph. 1859.** Chichester, 1859; No. Charlestown, 1860-1; Bath and Benton, 1862-3; Candia and Deerfield, 1864; Amesbury, 1865; S'y, 1866; Gilsum, Surry and Walpole, 1867; Surry, 1868-70; Sullivan, 1871-2; Ossipee, 1873-4; East Tilton, 1875; S'y, 1876. Sup., 1877-9. Withdrew, 1880.
- Fay, Ariel. 1830.** Rochester, 1830; Barnard, 1831; Brookfield, 1882; Vt., Brookfield and Northfield, Vt., 1833; Woodstock, Vt., 1834; Corinth, 1835; Sup., Woodstock, 1836. Died Dec. 29, 1836.
- Felt, Joseph Leander.** Antrim, 1878; Franklin Falls, 1879-81; Hinsdale, 1882-4; Amesbury, Mass., 1885-7; Lisbon, 1888-92; Suncook, 1893-5; Suncook and Hooksett, 1896-8; Bristol, 1898; Lancaster, 1899-1903; Portsmouth, 1904-5; Hampton and Smithtown, 1906-8; S'y, 1909-12. Sup., 1913-16. [Suncook.] Died August 17, 1916.
- Field, Daniel. 1831.** Monpellier, 1831; Chelsea, Vt., 1832; Stratford, 1833; Craftsbury, 1834-5; Lancaster (including Androscoggin Mission), 1836-7; Plainfield, Vt., 1838-9; Royalton, 1840-1; Bethel, 1842-3; Williamstown and Brookfield, 1844. Vt., Conf.
- Field, Leon C. 1875.** Admitted So. Carolina Conf.: 1874. Trans. to N. H. Conf.: Concord, 1st Ch., 1875-6; Grace Ch., Haverhill, 1877-9; Dover, 1880; Concord, 1st. Ch., 1881. S'y, 1882-4. Died April 17, 1885.
- Fisk, Noble.** Richmond, 1869; So. Acworth, 1870; Chesterfield, 1871-2; Grantham and Croyden, 1873-5; Marlboro, 1876-8; Milan, 1879; Landaff, 1880-1; Warren, 1882-4; Marlow, 1885-7; Hillsboro Bridge and Center, 1888-90; Hampton, 1891-2; Londonderry, 1893-6; No. Salem, 1897-9; East Deering, 1900; Chesterfield, 1901-3; Kingston and Danville, 1904; S'y, 1905; Moultonville and Tuftonboro, 1906; Auburn and Chester, 1907-8; S'y, 1909; Grantham and West Springfield, 1910; Ret., 1911-12; South Tamworth, 1913-14; Ret., 1915-23. [Salem.] Died April 29, 1924.
- Fletcher, E. B.** Bradford, 1840; Bradford and W. Bradford, 1841. Trans. to Me. Conf.: 1842.
- Flood, Theodore L. 1864.** Rumney, 1864-5; Seabrook, 1866; Salem, 1867-9; Newmarket, 1870-1; Keene, 1872-3; P. E., Concord Dist., 1874. Trans. to Erie Conf.: 1875.
- Folsom, Abram. 1838.** Boscawen, 1838; Hudson, 1839; Pembroke and Loudon, 1840; Hampton, 1841; Henniker, 1842-3; Rindge, 1844; Chesterfield, 1845; Marlow, 1846-7; Pembroke, Chichester and Loudon, 1848; Pembroke, 1849; Hooksett and Bow, 1850-1; Enfield, 1852-3; Dracut, Mass., 1854-5; Londonderry, 1856; No. Salem, 1857-9; Hampstead, 1860-1; Danville, 1862; Epping, 1863-5; Auburn, 1866; Rye, 1867; Chester, 1868-9; Fremont, 1870; No. Salem, 1871. Died March 31, 1872.
- Folsom, John D. 1870.** Phil. Conf.: Morrisville, 1870; Slatington, 1871-3; Monroe Circuit, 1874. Trans. to N. H. Conf.: Hudson, 1875-6; Franklin Falls, 1877-8; Hinsdale, 1879-81; Sandwich Center, 1882; Salem, Pleasant St., 1883-5; Epping, 1886-9; Salisbury, 1890-3; Greenland, 1894-5; Grasmere, 1896-7; Hudson, 1898-9 Warren, 1900. S'y, 1901-2. Sup., 1903-12. Died June 4, 1912.

APPENDICES

- Forgrave, William M.** 1913. East Kingston, 1913; Raymond and East Candia, 1914-15. Trans. to Me. Conf.: 1916.
- Fowler, Charles Joseph.** 1883. Exeter, 1883; Haverhill, Grace Ch., 1884-6; Great Falls, 1887. S'y, 1888; Woodsville, 1889-90; Haverhill, Grace Ch., 1891-4. S'y, 1895-1904. Located, 1905.
- Fowler, Thomas L.** 1858. Pottersville, 1858-9; Marlboro, 1860; Chesterfield, 1861-2. Sup., 1863-4. Located, 1865.
- French, Henry H.** 1883. East Rochester, 1883; Methuen, 1884-5; Great Falls, 1886; Haverhill, Grace Ch., 1887-9. Trans. to Minn. Conf.: 1890. Trans. to N. H. Conf.: 1895. Withdrew, 1895.
- French, John.** 1837. Milton, 1837; Methuen, West Parish, 1838-9; Northfield, Vt., 1840; West Boscawen, 1841; Methuen Falls and W. Methuen, 1842; Milton, 1843. Located, 1844.
- Frost, Perez M.** 1874. Vt. Conf.: Proctorsville, 1874-5; Putney, 1876-7; West Fairlee, 1878-80; Windsor, 1881-3. N. H. Conf.: Nashua, 1884; Lebanon, 1885-7; Littleton, 1888-90; Haverhill, Wesley Ch., 1891-3; Newport, 1894. S'y, 1895-9. Died Nov. 6, 1899.
- Frost, Pinckney.** 1841. St. Johnsbury and Waterford, 1841; Sutton, 1842-3; Craftsbury and Albany, 1844. Vermont Conf.
- Frye, Alfred W.** 1898. Stewartstown and Beecher Falls, 1898; Milan and Dummer, 1899-01; West Thornton, 1902; Henniker and East Deering, 1903-4; East Rochester, 1905; Contoocook, Webster and Warner, 1906; Marlboro and West Swanzey, 1907-10. Trans. to E. Me. Conf.: 1911.
- Frye, Joseph Pierce.** Moultonville, 1872-3; Union, 1874; Candia, 1875-6; Hampton, 1877-8; Seabrook, 1879-81; Milton Mills, 1882; South Tamworth, 1883-5; Landaff, 1886-8; No. Haverhill, 1889-91; Warren, 1892-4; Monroe and No. Monroe, 1895-6; No. Charlestown and W. Unity, 1897-1900; Londonderry, 1901-3; Enfield and West Canaan, 1904-5; Marlow, 1906-8; North Salem, 1909-11; Sup., 1912-17. Died Nov. 26, 1917.
- Fuller, James M.** 1830. West River Mission, 1830; Newfane, Vt., 1831; Wethersfield, Vt., 1832; Rochester, Vt., 1833; Chelsea, 1834; Newmarket, 1835; Newmarket and So. Newmarket, 1836; Concord, 1837-8; Claremont, 1839-40; Barnard, Vt., 1841-2. Trans. to Genesee Conf. 1843.
- Fullerton, Alexander H.** 1842. Winchester and Richmond, 1842; Ackworth and Charlestown, 1843-4; Goffstown and Amherst Miss., 1845-6; Pembroke, 1847; W. Windsor, Vt., 1847.
- Furber, Franklin.** 1840. Barrington, 1840; So. Newmarket, 1842; Winchester, Hinsdale and Richmond, 1843-4; Marlow, 1845; Peterboro and Marlboro, 1846; Greenland, 1847-8; Amesbury Miss., 1849; Northfield, 1850-1; Nashville and Amherst, 1852; Nashville, 1853. Located, 1854.
- Gaines, Autho Presley.** Col. Conf.: Manchester Mission, Denver, 1911. Attended Boston Univ. School of Theol. 1912. N. H. Conf.: Grasmere, 1913-15; Missionary in N. Mexico, 1916-19. Transferred to New Mexico, 1916.
- Gaither, Lyle L.** 1907. Nebraska Conf.: Lincoln Heights, 1907; Valparaiso, 1908; Raymond, 1909; Sup., Portsmouth, 1910. N. H. Conf.: Portsmouth, 1911-14. Trans. to Nebraska Conf. 1915.
- Gale, Elijah.** 1841. West Windsor, 1841; Unity and Lempster, 1842; Brattleboro and Guilford, 1843; Wilmington, 1844. Vt. Conf.
- Gamble, Fred K.** 1896. Sec. Y. M. C. A., Marion, O., 1896. (Central Ohio Conf.): Sup., Dennis, Mass., 1898; Pulaski, Ohio, 1899-1900; Grover Hill, 1901; N. H. Conf.: Salem Depot, 1902-4; Amesbury-1905-6; Manchester, St. James, 1907-8. Trans. to Me. Conf.: 1909.
- Garland, Charles Clayton.** Assistant, Nashua, Main St., 1896-7; Nashua Arlington St., 1898-1901; Claremont, 1902-6; Concord, Baker Memorial, 1907-12; Haverhill Mass., 1913-16. Transferred to New England Conference, 1917.
- Garnsey, Harvey.** 1833. Rochester, 1833; Barnard, 1834; Woodstock, 1835; Windsor, 1836; West Windsor, 1837; Athens, 1838; Athens and West Townsend, 1839; No. Wardsboro and West Town-

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- send, 1840; No. Wardsboro and Newfane, 1841; Athens and Putney, 1842; West Windsor, 1843; Union Village, 1844. Vt. Conf.
- Gerrish, Donald Henderson.** N. E. Conf.: Cliftondale, 1902-8; Lynn, St. Paul's, 1909-15. N. H. Conf.: Lawrence, Mass., Central, 1916-25. Transferred to Newark Conference, 1926.
- Gilbertson, E. N.** Transferred from N. Indiana Conference, 1924. Transferred to the New England Conference, 1925. No further record.
- Gibson, Alanson T.** 1840. Bradford, 1840; Cabot, 1841; Cabot and Calais, 1842; Barton, Glover and Brownington, 1843-4. Vt. Conf.
- Gill, William I.** 1884. From Newark Conf.: Lawrence, Haverhill St., 1884-5. Withdrew, 1886.
- Gleason, Salmon.** 1830. Columbia, 1830; Deering, 1831; Peterboro, 1832; Bristol, 1833-4; Sup., 1835; Plymouth, 1836; Orford, 1837; Wentworth, 1838. Located, 1839.
- Goodrich, George B.** 1892. Chesterfield, 1892-3; Grantham and West Springfield, 1894; No. Charlestown and West Unity, 1895-6; Marlow, 1897-1900; Monroe and No. Monroe, 1901-3; Laconia, 1st. Ch., Trinity, 1904; S'y, Stark and Crystal, 1906-7. Trans. to Central New York Conf., 1908.
- Goodwin, Hooper Reynolds.** Milan and Dummer, 1917-18. Piermont, 1919-20; Milan and Dummer, 1921-23; Manchester, St. James', 1923-25. Methuen, Mass., Oaklands, 1926-7. Withdrawn, 1928.
- Gordon, Loren H.** 1832. Milton, 1832; Canaan, 1833; Bristol, 1834; Stratford, 1835-6; Gilmanton, 1837; Guilford, 1838; Marlow, 1839-40; Located, 1841. Re-admitted, 1855; North Salem, 1855-6; Manchester, 1st. Ch., 1857-8; Grantham, 1859; Henniker, 1860. Sup., 1861-86. Died Aug. 21, 1886.
- Gordon, Lyman E.** 1871. So. Tamworth and No. Sandwich, 1871; Milan and Berlin Falls, 1872-4; Fisherville, 1875-7; Manchester, Tabernacle, 1878. Died March 30, 1879.
- Gough, Edward Thomas.** Contopcook, 1914-15. Without appointment to attend school, 1916. Transferred to Des Moines Conference, 1917.
- Gould, John.** 1831. Hartland, Vt., 1831-2; West Windsor, 1833; Stratford, 1834; Thetford, 1835; Haverhill, 1836-37; Sup., 1838-9; East Haverhill, 1840; Landaff and Lisbon, 1841; Landaff, Lisbon and Lyman, 1842; West Plymouth, 1843-4; Alexandria and Hebron, 1845; Alexandria and Hill, 1846-7; Sup., 1848-50; Epping Miss., 1851; Kingston and East Kingston, 1852; Henniker and Hopkinton, 1853-4; Chichester and Pittsfield, 1855; Chichester, 1856. Located, 1857.
- Gowan, John C.** Transferred to Providence Conference, 1871.
- Granger, Charles.** 1830. Norwich, Vt., 1830; Winchester, Ct., 1831; Northfield, 1832; Tuftonboro, 1833; Haverhill, 1834. Located, 1835.
- Granger, Nelson, M.** 1862. Vermont Conf.: Lyndon and Kirby, 1862; Northfield Falls, 1863; Pittsfield, 1864; Royalton, 1865; Cornish, 1866; Waitsfield, 1867. Sup., 1868-71. Trans. to N. E. Conf.: 1871; Blandford, 1871-2; So. Deerfield, 1873-4. Trans. to N. H. Conf.: 1875; Greenland, 1875-6; Littleton, 1877-8; Lisbon, 1879; Gilmanton, 1880. Died April 23, 1880.
- Granger, Pliny N.** 1837. Stockbridge, 1837; Chelsea, 1838; Washington and Orange, 1839; Rochester, 1840; E. Corinth, 1841; Derby and Holland, 1842-3; St. Johnsbury and East St. Johnsbury, 1844. Vermont Conf.
- Green, Benjamin F.** 1852. Hinsdale Mission, 1852-3. Trans. to N. E. Conf.: 1854.
- Green, Nelson** 1856. So. Acworth and Gilsum, 1856; Canaan, 1857; Sandwich, 1858; Chesterfield, 1859-60; Suncook, 1861-2; Plymouth, 1863-4; Methuen, 1865; Greenland, 1866. Trans. to Detroit Conf.: 1868.
- Green, R. L.** 1880. Trans. from Me. Conf.: 1880. Conf. Probationer, 1876. So. Berwick, 1876; Park St., Lewiston, 1877; N. H. Conf.: Great Falls, High St., 1880-2. Trans. to N. E. Conf.: 1883.

APPENDICES

- Green, Silas, 1831.** Epping, 1831-2; Manchester, 1833; Sup., at Epping, 1835; Rochester, 1836; Sup., Rochester, 1837; Dover, 1838-9; Newmarket, 1840; Manchester, 1841; Great Falls, 1842-3; Northfield, 1844-5; Methuen, 1846; S'y, 1847-8; Rochester, 1849; Sup., 1850; Greenland, 1851-3; E. Salisbury, 1854; Haverhill, Mass., 1855; Salmon Falls, 1856; Epsom, 1857; Loudon, 1858; Sup., 1859-61; Loudon, 1862-4; Greenland, 1865; Candia, 1866-70; Candia, Chester and Auburn, 1871; Chester, 1872. Sup., 1873-4. Died Nov. 10, 1874.
- Greenwood, Charles. 1848.** Charlestown and Acworth, 1848; Unity and Acworth, 1849; Newmarket and Exeter, 1850. Expelled, 1851.
- Gridley, John S. J. 1838.** Barton, 1838; New London and Boscawen Mission, 1839; Amherst, 1840; Manchester and Bow, 1841; North Salem, 1842; Gilmanton, 1843. Trans. to N. E. Conf.: 1844.
- Guernsey, Joseph W. 1846.** New Ipswich, 1846-7; Rindge, 1848-9; Lancaster, 1850-1; Lebanon, 1852-3; Sandwich Cen. and Moultonboro, 1854-5; Newport, 1856; Henniker, 1857; Greenland, 1858-9; Keene, 1860-1; Winchester, 1862-3; Bristol, 1864; East Salisbury, Mass., 1865-6; Salem Depot, 1867; Suncook, 1868. Trans. to Vt. Conf.: 1869.
- Guptill, Roger S. Maine Conf. N. H. Conf.: 1914.** Missionary to Africa. Trans. to Congo Mission Conf., 1916.
- Hadley, Kimball. 1843.** Canaan and Enfield, 1843; Walpole, 1844; Richmond, 1845; Lempster and Goshen, 1846; Lempster, 1847; Haverhill and No. Haverhill, 1848; No. and East Haverhill, 1849; Gilmanton Miss., 1850; Milton and Farmington, 1851; Hudson, 1852-3; Peterboro, 1854; Epping and Fremont, 1855. Trans. to Vt. Conf.: 1856.
- Haines, James Henry. 1871.** East Franklin, 1871-2; Salem Depot, 1873-5; Exeter, 1876-78; Plymouth, 1879-81; Concord, 1st Ch., 1882-4; Nashua, Main St., 1885-7; Dover, St. John's, 1888-9; Laconia, 1890-1. Withdrawn, 1893.
- Hall, Charles E. 1866.** Epping, 1866; Haverhill, Mass., 1867; Great Falls, Main St., 1868-9; Newport, 1870-2; Lebanon, 1873-5; Nashua, Main St., 1876-8; Concord, Baker Memorial, 1879-80; Dover, 1881-2. Trans. to Erie Conf.: 1882. From West Wisconsin to N. H. Conf.: Lowell, Centralville, 1894; E. Candia, 1895; Lebanon, 1896-8; Concord, Baker Memorial, 1899. S'y, 1901-2. Withdrew, 1903.
- Hall, Jonathan. 1846.** Hudson, 1847-8; New Ipswich, 1849-50; Keene Miss., 1851; New Ipswich, 1852; S'y, 1853-4; Lawrence, 1st Ch., 1855-6; Portsmouth, 1857; Portsmouth and Newington, 1858; Portsmouth, Broadhead Ch., 1859-60; Sanborton Bridge, 1861-2; St. Paul's, Manchester, 1863-4. Expelled, 1866.
- Hall, Linville, J. 1856.** Brookline, 1856; Peterboro, 1857-8; Lebanon, 1859-60; Nashua, Chestnut St., 1861-2; Dover, 1863-4; Lawrence, Haverhill St., 1865-6. Trans. to N. E. Conf.: 1867.
- Hamilton, J. Benson. N. E. Conf. Trans. to N. H. Conf.: 1875;** Tabernacle Ch., Manchester, 1875-7; S'y, 1878. Trans. to Me. Conf., 1879.
- Hanthorne, Lyman Leigh. Nebraska Conf.: Normal, 1911-12; S'y., 1913; Elon Park, Lincoln, 1914-15. N. H. Conf.: St. James, Manchester, 1916-17. Transferred to Detroit Conference, 1918.**
- Harcourt, Richard. 1863.** East Sanbornton, 1863; Haverhill, 1864. Trans. to Newark Conf.: 1865.
- Harding, Charles R. 1830.** Barnard, 1830; Orford and Haverhill, 1831-2; Northfield, 1833-4; Keene, 1835; Winchester, 1836-7; Brattleboro, 1838; Northfield, Vt., 1839; Montpelier, Vt., 1840-1; Wardsboro, Vt., 1842-3. P. E., Springfield Dist., 1844-7; Sup., 1848-9. Agt. Springfield Seminary, 1850-1; Bradford, Vt., 1852-3; Newmarket, N. H., 1854-5; Haverhill, Mass., 1856-7; Nashua, 1858-9; Templeton, Mass., 1860; Methuen, 1861; Salisbury, 1862-3; Sup., Lunenburg, Mass., 1864-85. Died Aug. 24, 1885.
- Hardy, Anthony C. 1861.** Moultonboro, 1861-2; Croydon, 1863-5; Winchester and Hinsdale, 1866; Winchester, 1867-8; Hinsdale,

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1869. S'y, Sup. Pub. Instruction, 1870-2; Portsmouth, 1873-4; Prin. Pembroke Academy, 1875-8; East Canaan, 1879. S'y 1880-5; Withdrew, 1894.
- Hardy, J. W.** 1830. P. E., Plymouth Dist., 1830-1; P. E., Winchester Dist., 1832. Sup., 1833. Trans. N. E. Conf.: 1834.
- Hardy, George Henry** Henniker, 1876-7; Groveton, 1878; Moultonville, 1879-80; Moultonboro, 1881; Gilford Village, 1882; Grantham and No. Grantham, 1883-5; Peterboro, 1886-8; No. Charlestown and West Unity, 1889-93; W. Rindge, 1894-5; Conference Historian, 1896-1919. [Ashburnham, Mass.] Died April 17, 1920.
- Harrington, Calvin S.** 1855. Prin. Conf. Sem. and F. College, 1855-60; Great Falls, High St., 1861; Prof., Wesleyan University, 1862-86. Died Feb. 16, 1886.
- Harris, Louis L.** 1900. Supplied East Pittston, Me., 1900. East Maine Conf.: East Pittston, 1901-5; Woldoboro, 1906-7. Maine Conf.: Pine St., Portland, 1908-9. Supplied Greenland, N. H., 1910. N. H. Conf.: Greenland, 1911-12. Trans. to No. Minn. Conf., 1913.
- Harris, William Samuel.** N. Y. Conf.: Pleasantville, 1919-20. N. H. Conf.: Tilton, 1821-26. Transferred to Vermont Conference, 1927.
- Harrison, J. L.** 1877. From Mississippi Conf. Spring Valley, Ct., 1873-4; Milford, N. H., 1876-7; Peterboro, 1878-9; Lempster, 1880-2; Goffstown Center, 1883. Withdrawn, 1884.
- Hartwell, Henry Harrison.** 1841. Bristol, 1841; Woodstock, 1842; Sandwich, 1843; E. Haverhill, 1844; No. Haverhill, 1845; Lancaster, 1846-7; Canaan, 1848-9; Newmarket, 1850-1; Rochester, 1852-3; Great Falls, 1st Ch., 1854; Manchester, Elm St., 1855-6; Nashua, Chestnut St., 1857-8; Lawrence, Garden St., 1859-60; Portsmouth, 1861; Claremont, 1862-3. Trans. to California Conf., Sta. at Grass Valley, 1864; Oakland, 1865. Nevada Conf., 1866. Located, 1867. Ret. to N. H. in 1867, home at Suncook. Sup., Chichester, 1868. Died at Suncook, 1913.
- Hartwell, James M.** 1843. West Plymouth, 1843. Admitted in 1851. Gilmanton, 1851; Epping Miss. and Poplin, 1852; Hampton, 1853; Enfield, 1854; Whitefield, Bethlehem, Dalton and Carroll, 1855; Whitefield and Dalton, 1856; Dalton and Carroll, 1857-8. Located, 1859.
- Hastings, G. H.** Vt. Conf. N. H. Conf., 1879; No. Salem, 1879. S'y, 1880-2. Trans. to Detroit Conf., 1883.
- Hatch, Alonzo P.** 1860. New Ipswich, 1860; Enfield Center and Springfield, 1861-2; Marlow, 1863; Marlow and Stoddard, 1864; Lawrence, Garden St., 1865. Sandwich and Moultonboro, 1866. Located, 1867.
- Hatch, William H.** 1834. Lamprey River, 1834; Exeter, 1835; Nashua, 1836-7; Claremont, 1838; Concord, 1839-40; Newmarket, 1841-2. Trans. to N. E. Conf., 1843.
- Hayes, Joseph, Jr.** 1840. Manchester Center, 1840; Wilmot, 1841; Brookfield and Tuftonboro, 1842; Brookfield, 1843; Thetford, Vt., 1844; Coventry, Vt., 1845. Located, 1846. Re-admitted, 1848. New Ipswich, 1848; Peterboro, 1849-50; Gilsum, 1851-2; Chesterfield, 1853-4; Croylon, 1855-6; Londonderry, 1857-8; Amesbury, 1859; Hampton, 1860; Canaan, 1861; Sunapee, 1862-3; Winchester, 1864-5; Londonderry, 1866-7; Dracut, 1868; S'y, Sandown, Freemont and Epping, 1869; Sandown and Danville, 1870; Danville and Freemont, 1871-2; Kingston, 1873; Haverhill, N. H., 1874; No. Haverhill, 1875-6; Rumney, 1877; No. Charlestown, 1878-80; So. Columbia, 1881-3; Stark, 1884-5; S'y, 1886-90; Sup., 1891. Died Dec. 7, 1904.
- Haynes, Zadok S.** 1842. Bradford and W. Bradford, 1842; Peacham and Barnet, 1843; Cabot, 1844. See Vt. Conf., 1845.
- Hazleton, Benjamin.** 1830. Sup., 1830-46. Expelled, 1846.
- Hazleton, Jonathan.** 1830. Meriden, 1830; Bethlehem, 1831; Meriden, 1832; East Plainfield, 1833; Claremont, 1834; Plymouth, 1835; Located, 1836; Northfield, 1837-8; Winchester, 1839; Henniker, 1840; Derry, 1841-2. Withdrawn.

APPENDICES

- Heath, Abel.** 1830. Moretown, Vt., 1830; Sutton, Vt., 1831; Stratford, 1832; Colebrook, 1833; Lancaster, 1834; Lancaster, including Androscoggin and Megalloway Mission, 1835; Megalloway Mission, 1836; Tuftonboro and Brookfield, 1837; Tuftonboro, 1838; Canaan, 1839; East Barnard, Vt., 1840-1; Tunbridge, Vt., 1842; Thetford, Vt., 1843; Deering and Hillsboro, N. H., 1844-5; Grantham, 1846-7; Unity, 1848; Chichester, 1849; Rye, 1850-1. Died June 22, 1852.
- Heath, Simeon P.** 1850. Lempster, Unity and Acworth, 1850; No. Charlestown and Charlestown, 1851-2; Sup., 1853; Raymond, 1855-6; Amesbury, Mass., 1857-8; Salmon Falls, 1859-60; Deerfield, 1861; Monroe, 1862; Lancaster, 1863-5; No. Haverhill, 1866-7; Claremont, 1868-9; Great Falls, Main St., 1870; Fisherville, 1871-3; Bethlehem, 1874. S'y, 1875; Auburn, 1876; Bethlehem, 1877-8; Whitefield, 1879-81; No. Haverhill, 1882; S'y, 1883; Franklin Falls, 1884-5; Rumney and West Plymouth, 1886; Greenland, 1888; S'y, 1889-95. Sup., 1896-1902. Died August 9, 1902.
- Helps, George Stanley.** N. H. Conf. (from Canadian Methodist Church); Somersworth, 1922. Transferred to New England Southern, 1923.
- Hemmenway, Wilder.** 1840. Westfield, 1840; Northfield, Vt., 1841; Orange, 1842; Pittsfield, Vt., 1843; Waitsfield, 1844. See Vt. Conf., 1845.
- Henry, George A.** 1904. No. Dakota Conf. Probationer, N. H. Conf.: Tilton, 1904-5. Trans. to Cal. Conf., 1906.
- Hewes, Frederick A.** 1844. Littleton and Whitefield, 1844; Lisbon, 1845; Chichester and Loudon, 1846-7; So. Newmarket, 1848-9; Concord, 1850-1; Northfield, 1852-3; Claremont, 1854-5; Dover, 1856-7; Lawrence, Haverhill St., 1858. Sup., 1859. Died Sept. 13, 1859.
- Hewes, William.** 1843. Lisbon, 1843-4; Haverhill, N. H., 1845-6; Sandwich Center, 1847-8; East Salisbury, 1849-50; So. Newmarket and Exeter Mission, 1851; Salem, 1852; Suncook, 1853-4; Peterboro, 1855. S'y, 1856. S'y, Sup. South Newmarket, 1857-8; Rochester, 1859-60; Kingston, 1861; Hudson, 1862-3; Methuen, 1864; Manchester, 1st Ch., 1865; S'y, 1866-7; Seabrook, 1868-9; Gosport, Isle of Shoals, 1870-1; Raymond, 1872. S'y, 1873-4. Sup., 1875-90. Died Dec. 17, 1890.
- Hicks, Thomas Ross.** Nashua, Arlington St., 1911; Claremont, 1912-14; Lincoln, 1915. Dist. Supt., Dover Dist., 1915-22. 310 Kenzoza Ave., Haverhill, Mass. Asst. Supt., Adult Dept., Board of Sunday Schools, 1923-24. Director, Dept. Adult Work, 1925-26. 53 E. Washington St., Chicago, Ill. Transferred to St. Louis Conference, 1927.
- Hickson, George Abraham.** W. Rindge, 1915-16; Milford, 1917; Salem, Tenney Memorial and Ayer's, 1918-20. Transferred to N. E. Ohio Conference, 1921.
- Hill, Henry, Jr.** 1844. Sandwich, Moultonboro and Tamworth, 1844; Holderness, 1845; Holderness Miss., 1846; Bath, Benton and Lyman, 1847; Lancaster, 1848-9; Kingston, 1850; Great Falls Miss., 1851-2; Amesbury, 1853-4; Rochester, 1855; Rochester and Milton, 1856; Nashua, Lowell St., 1857; Manchester, Elm St., 1858-60. Located, 1861.
- Hill, Lewis.** 1836. Cabot, 1836; Montpelier, 1837; Lancaster and Androscoggin Mission, 1838; Lunenburg, 1839; Rochester, Vt., 1840-1; Middlesex, 1842; Woodstock, 1843; Londonderry, 1844. See Vt. Conf., 1845.
- Hill, Harry Belmont.** No. Carolina Conf. Church South: New Bern Oriental Church, 1914-16; Riverside Church, 1917-20. At school, 1920-22. Lake Shore Park, Lynn, Mass., 1921-22. Maplewood, Mass., 1922. N. H. Conf.: Nashua, Main St., 1923-25. Transferred to New England Conference, 1926.
- Hillman, John H.** 1864. Lempster, 1864; So. Acworth, 1865; So. Acworth and New Alstead, 1866; Hinsdale, 1867-8; No. Charlestown, 1869-71; Sunapee, 1872-3; Marlboro, 1874-5; Peterboro, 1876;

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- Canaan, 1877-9; Hillsboro Bridge, 1880; Rindge, 1881-2; Brookline, 1883-5; No. Haverhill, 1886; Warren, 1887; S'y, 1889-1900. Sup., 1901-14. Died April 25, 1914.
- Hills, Charles Dudley.** New England Conf.: Northampton, 1865-6; Trinity, Springfield, 1867-9; Florence St., Springfield, 1870-2; Grace, Worcester, 1873-5; Lynn Common, Lynn, 1876-8; St. Paul's, Lowell, 1879-81; Saratoga St., Boston, 1882-4. Troy Conf.: Pittsfield, 1885-7; Schenectady, State St., 1888-90, N. H. Conf.: St. Paul's, Manchester, 1891-5; First Ch., Haverhill, Mass., 1896-8; Concord, First Church, 1899-1900; Laconia, First Church, 1901-3; Newmarket, 1904-5; Sup., 1906-16. Died arch 7, 1917.
- Hinds, Orlando.** 1830. Amoskeag Falls and Bow; Pembroke, 1831-3; Sup., Bow and Hooksett (Sup.), 1834; Bow, Sup., 1835-6; S'y, 1837; Sandown, 1837; Sup., 1838-69. Died March 1, 1869.
- Hinman, Clark T.** 1841. Newbury Sem., 1841-4.
- Hislop, Edward.** Trans. (Probationer) from Kansas Conf., 1907. Lebanon, 1907-8; Lawrence, Garden St., 1909-10. Trans. to No. Nebraska Conf., 1911.
- Hitchcock, Alonzo.** 1843. Craftsbury and Albany, 1843. St. Johns and E. St. Johnsbury, 1884. See Vt. Conf., 1845.
- Hitchcock, Harvey.** 1840. Barton and Brownington, 1840; Westfield 1841-2; Walden and Hardwick, 1843-4. See Vt. Conf., 1845.
- Hitchcock, Elwin.** N. E. Conference: North Prescott, 1875-6; North Dana, 1877; Southwick, 1878-80; Westfield, West Parish, 1881-3; Shelburne Falls, 1884-5; Weare, 1886-8; Greenfield, 1889-91; Stoneham, 1892-94; Chelsea, Mt. Bellingham, 1895-7. N. H. Conference: Grace Ch., Haverhill, Mass., 1898-1900; Nashua, Main Street, 1901-2; P. E., Manchester Dist., 1903-8; Keene, 1909-10; Dover, 1911-13; Field Agent Preachers' Aid So., 1914-15; Newport, 1916-18. Died January 23, 1919.
- Holsington, Henry G.** 1891. Marlow, 1891-2; Canaan and Canaan St., 1893; Chesterfield, 1894; S'y, 1895-7. Located at his own request, 1898.
- Holman, Calvin.** 1846. Hooksett and Bow, 1846-7; Chesterfield, 1848; Sandwich, 1849-50; Bristol and Hill, 1851-2; Great Falls, 2d Ch., 1853-5; Lawrence, Garden St., 1856-7; Dover, 1858; P. E., Dover Dist., 1859-62; Rochester, 1863-4; East Sanbornton, 1865; Centenary Agt., 1866; Laconia, 1867; S'y, 1868-71. Trans. to Kansas Conf., 1872. Died Feb. 20, 1902.
- Holman, Joshua B.** 1856. Sandwich and Moultonboro, 1856-7; Warren and Wentworth, 1858; Canaan, 1859-60; Salmon Falls, 1861; Methuen, 1862; Methuen and Pelham, 1863; Hampstead, 1864; No. Salem, 1865. S'y, 1866-7. Located 1875. Died Mar. 10, 1897.
- Holman, Sullivan.** 1843. North Charlestown, 1843; Cornish Flat, 1844-5; Warren, 1846-7; Plymouth, 1848-9; Littleton, 1850-1; Newport, 1852-3; Rochester, 1854; Portsmouth, 1855-6; Great Falls, 1857-8; Nashua, Chestnut St., 1859-60; Lawrence, Haverhill St., 1861-2; Portsmouth, 1863-4; Sanbornton Bridge, 1865; Concord, 1866. Chaplain N. H. State Prison, 1867-69. Trans. to Vt. Conf., 1870. Kansas Conf., 1871. Trans. to N. H. Conf., 1877. Chaplain N. H. State Prison, 1877-83; S'y, 1884-6; Lowell and Dracut, 1887-91; Hudson, 1892-3. Sup., 1894-6. Died April 15, 1896.
- Homan, Charles R.** 1852. Alexandria, Hebron and Groton, 1852; So. Tamworth, 1853; Milan, Berlin Falls and Stark, 1854-5; Bath and Benton, 1856-7; Monroe and Lyman, 1858; Seabrook, 1859; Gilman, 1860-1; Hooksett, 1862; Moultonboro, 1863; Sup., 1864-72. Died April 4, 1879.
- Holmes, Willis.** East Coloumbia and East Colebrook, 1891-5; Milan and West Milan, 1896-7; Milan, West Milan and Dummer, 1898; Landaff and Lyman, 1899-1903; Milton Mills, 1904-7; Conference Evangelist, 1908; Haverhill, 1909-10; Sup., 1911-12; Moultonville and Ossipee Mountain, 1913. Sup., 1914-20. [W. Thornton.] Died January 6, 1921.

APPENDICES

- Hook, Hiram William.** N. E. Conf.: Topsfield, 1904; Mattapan, 1905-9; Lowell, St. Paul's, 1910-11; Cambridge, St. Grace, 1912-15; Roxbury, Winthrop St., 1916. N. H. Conf.: Haverhill, Mass., Grace, 1917-25. Transferred to New England Conference, 1926.
- Hooper, John Thomas.** 1895. Sanbornville and Brookfield, 1895-6; Raymond and East Candia, 1897-9; Haverhill, 3rd Ch., 1900-3; Winchester and Westport, 1904-8; Franklin, 1909-12; Colebrook, 1913-5. Withdrew 1916.
- Hooper, Josiah.** 1847. Maine Conf.: Wells, 1847-8; Kennebunk, 1849; Buxton, 1850; Kittery, 1851; Berwick, 1852; So. Berwick, 1853. N. H. Conf.: Lancaster, 1854-5; Lisbon, 1856; Bristol, 1857-8; Kingston, 1859-60; Henniker, 1861-2; Warren, 1863-5; Rumney, 1866-8; S'y, 1869. East Haverhill, 1870-1; Haverhill, 1872-3; Piermont, 1874-6; Lempster, 1877-9. S'y, 1880. Sup., 1886. Died March 2, 1913.
- Houghton, Amasa H.** 1830. Milton and Tuftonboro, 1831; Milton and Lunenburg, 1832. Located 1832.
- House, Elwin L.** 1834. Henniker, 1835; Salem, Pleasant St., 1886-7. At school, 1883-90. S'y, 1891. Trans. to Me. Conf., 1892.
- Houston, Gary B.** 1831. Lyndon; Corinth, Vt., 1832-3; Bethel, 1834; Derby, 1835-6; Barton, 1837; Derby, 1838-9; Lisbon, 1840; Landaff, and Lisbon, 1841; Landaff, Lisbon and Lyman, 1842; Lunenburg, 1843-4. See Vt. Conf., 1845.
- Howard, Americus K.** 1833. Wardsboro, Vt., 1833; Guilford, 1834; Brattleboro, 1835-6; Cavendish, 1837-8; Springfield, Vt., 1839-40; West Windsor, 1841; So. Reading, and Felchville, 1842. Located, 1843. Re-admitted, 1844; Woodstock, Vt., 1844-5. Located, 1846-54. Sup. Chesterfield, 1855-6; Whitefield and Bethlehem, 1857; No. Haverhill, 1858-9; So. Acworth, 1860-1. Sup., 1862. Sup., So. Acworth, 1862; Gilsum, 1863-6; Townsend, Mass., 1867; Marlow, N. H., 1868. Died May 3, 1883.
- Howard, Charles M.** 1886. Raymond and Fremont, 1886; Raymond, Fremont and Candia, 1887; Raymond and Candia, 1888-9; Hampton, 1890; Woodsville, 1891-3; Littleton, 1894-7; Lawrence, 1st Ch., 1898; Bethlehem, 1899-1900. S'y, 1901-2. Died Upland, Cal., March 17, 1903.
- Howard, Lewis.** 1839. Deering and Hillsboro, 1839-40; Pembroke, 1841; Chichester, 1842; Sandown, 1843-4; Bristol, 1845-6; Haverhill, N. H., 1847; Steward, Northfield Seminary, 1848; East Sanbornton, 1849; Claremont, 1850-1; Nashua, Chestnut St., 1852-3; Dover, 1854-5. P. E., Concord Dist., 1856-9; Nashua, Lowell St., 1860; Salem, 1861; Haverhill, Mass., 1862; Suncook, 1863; Lisbon, 1864-6; Plymouth, 1867-8; Antrim, 1869; Contoocookville, 1870-1; Contoocook, 1872-3; Warren, 1874-5; Contoocook, 1876-8. Sup., 1880-93. Died Oct. 6, 1893.
- Howard, Mellen.** Prov. Conf.: East Woodstock, 1866; East Hampton, 1867-8; So. Glastonbury, 1869-70; Wapping, 1871-2; So. Coventry, 1873; Norwich, Central Ch., 1874-6. Trans. to N. H. Conf., Great Falls, Main St., 1877-8; Exeter, 1879-80; Kingston, 1881; So. Newmarket, 1882; Derry, 1883-4; Salem Center, 1885-6; S'y, 1887; Lawrence, Bodwell St., 1888; Greenland, 1889-90; East Haverhill, 1891. S'y, 1892-6. Sup., 1896-7. Died April 16, 1903.
- Howard, Nathan.** 1836. Bow and Amherst, 1836; Marlow, 1837; Kingston, 1838. Withdrawn, 1839.
- Howe, Moses A.** 1839. East Sanbornton, 1839; Chichester, 1840; Hudson, 1841; Sup., 1842; Rindge, 1843; Peterboro, 1844; Winchester, 1845; Winchester and Hinsdale, 1846; El. Salisbury, 1847; Great Falls, 1848-9; Lawrence, 1850. Located, 1851.
- Howe, Nathan.** 1830. Northfield and Gilmanton; Amoskeag, 1831; Deering, 1832; Moreton, Vt., 1833; Barre, 1834; Sutton, 1835; Barton, Vt., 1836-7; Corinth, 1838; Northfield, Vt., 1839; Bethel, 1840; Athens and Putney, 1841. Sup., 1842-5. Vt. Conf.
- Hoyt, Benjamin R.** 1830. P. E., Vermont Dist., 1830-3; Bradford, Vt., 1834-5; P. E., Plymouth Dist., 1836-40; P. E., Danville Dist.,

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- 1841-3; P. E., Claremont Dist., 1844-7; North Haverhill, 1848; Salisbury, Mass., 1849; Greenland, 1850-1; No. Salem, 1852-3; Auburn, 1854; Derry, 1855. Supp., 1856-72. Died Oct. 3, 1872.
- Hoyt, Samuel.** 1833. Epping, 1833; Concord, 1835; Derry, 1836-7; Epping, 1833; Epping and Poplin, 1839; Methuen, 1840; Methuen and Dracut, 1841; Newington, 1843-4. Located, 1845.
- Hudson, William Arthur.** North Wakefield and East Wolfboro, 1900; Swiftwater and Benton, 1901-3; Pittsburg and Beecher Falls, 1904-7; Milton Mills, 1908-9; Asst. Treasurer, Morgan Memorial, Boston, Mass., 1910; Asst. Supt., 1911; Supt. Religious Work, 1912; Field Agent, 1913; Lawrence, Mass., St. Mark's, 1914; Industrial Sec., Brooklyn City Mission, 1915-18. Transferred to New York Conference, 1919.
- Hulbert, Homer R.** 1893. Miss. in Corea, 1893-9. Located at his own request, 1900.
- Humphriss, R. W.** 1861. Re-admitted, Portsmouth, State St., 1861-2; Haverhill, 1863-4. Trans. to Providence Conf., 1865.
- Huntley, Isaac W.** 1843. Springfield and Chester, Vt., 1843; Lempster, 1844; Walpole, 1845; Gilsum and Ainstead, 1846; Amesbury, 1847; Seabrook, 1848; Hudson, 1849-50; Manchester, 1st Ch., 1851-2. Died Nov. 6, 1852.
- Huse, Raymond Howard.** Sanbornville and Brookfield, 1903-5; Exeter, 1906-9. Supt., Dover Dist., 1910-15. Concord, Baker Memorial, 1915-25. Transferred to Vermont Conference, 1925.
- Hutchin, William Henry.** Phila. Conf.: Bridgeville Ct., Del., 1868. Wilmington Conf.: Cambridge, Md., 1869-70; Crisfield, Md., 1871-3; Agent Wilmington Conf. Academy, Dover, Del., 1874; Seaford, Del., 1875; Chestertown, Md., 1876-8; Odessa, Del., 1879-81; Newark, Del., 1882; Fairmount, Md., 1883-5; Greensborough; Md., 1886-8, N. H. Conf.: Tilton, 1888-92; Lawrence, Mass., First Ch., 1893-7; Concord, Baker Memorial, 1898-1900; S'y, 1901; supplied Manchester, St. James; Somersworth, 1902-4; S'y, 1905-9; Sup., 1910-17. [Middletown, Del.] Died Nov. 9, 1917.
- Hutchinson, Israel.** 1840. Bellows Falls, 1840; Charlestown, 1841; Londonderry, Vt., 1842-3. Withdrawn, 1844.
- Ineson, William F.** 1898. So. Columbia, 1898; Stratford, 1899; Colebrook and Stewartstown, 1900-1; Colebrook, 1902; Methuen, 1903-4; Littleton, 1905-8; S'y, 1909; Newport, 1910-11. Trans. to Columbia River Conf., 1912.
- Jarrett, Edwin, N.** 1892. No. Salem, 1892; Marlow, 1893-6; Colebrook, 1897-8; Penacook, 1899-1900; Epping, 1901-3. Trans. to Mich. Conf., 1904.
- Jasper, Orlando Hinds.** 1840. East Machias, 1840; Orrington, 1841; So. Standish, 1842; Springvale, 1843; Yarmouth, 1844. Located, 1845. Re-admitted, N. H. Conf.: Hanover, 1849; Hill, 1850; New Ipswich, 1851. Sup., 1852-4; Suncook, 1855-6; Hinsdale, 1857; Claremont, 1858-9; Concord, 1860; Plymouth, 1861-2; Sanbornton Bridge, 1863-4; Dover, 1865-6; Great Falls, High St., 1867-8; Lebanon, 1869-70; P. E., Dover Dist., 1871-4; Newport, 1875-7; Nashua, Chestnut St., 1878-80; P. E., Claremont Dist., 1881-4; Portsmouth, 1885-6. S'y, 1887-93. Sup., Weirs, 1890-93. Sup., 1894. Died April 25, 1895.
- Jay, Joseph La Verne.** Nebraska Conf.: West Lincoln, 1919; Pleasant Dale, 1920; Martell, 1921. N. H. Conf.: Penacook, 1923-24; Canaan and Canaan Street, 1925. Transferred to Nebraska, 1925.
- Johnson, Haynes.** 1831. Brookfield, Vt., 1831; Unity, 1832; Wilmington, Vt., 1833; Wardsborough, 1834; Athens, 1835; Marlow, 1836; Canaan, 1837-8; Wentworth, 1839-40; St. Johnsbury and Waterford, 1841; Corinth, 1842-3; Bradford and West Bradford, 1844. Vt. Conf.
- Johnson, J. W.** 1839. Haverhill and East Haverhill, 1839; Wentworth, 1840; Loudon, 1841. Located, 1842. Enfield, 1849; Tuftonboro and Wakefield, 1850; Tuftonboro and Wolfeboro, 1851; White-

APPENDICES

- field, Bethlehem and Dalton, 1852-3; Landaff, 1854-5; Hampton, 1856-7; Hudson, 1858-9; Sunapee, 1860-1. Died April 12, 1862.
- Johnson, Jonathan G. 1842.** Trans. to Me. Conf., 1842. Minot, 1842; Deer Isle, 1843; Littleton and Bethlehem, 1845; West Thornton, 1846; Moultonboro and Tamworth, 1847; Moultonboro, Tamworth and Center Harbor, 1848; Wolfeboro, Brookfield and Milton Mills, 1849; Danbury and Wilmot, 1850; Wilmot, Andover and Springfield, 1851; Marlboro and Dublin, 1852-3. Located, 1854.
- Jones, George W. 1899.** Moultonville and Tuftonboro, 1899-1901; Weirs, 1902-6; Epping, 1907-11; at school, 1912-14. Trans. to N. E. Conf., 1914.
- Jones, Homer T. 1842.** St. Johnsbury and Waterford, 1842; Barton, Glover and Brownington, 1843; Bradford and W. Bradford, 1844. Vt. Conf.
- Jones, John. 1834.** Strafford, 1834. Marlow, 1835; Claremont, 1836; Peterboro, 1837; Peterboro and Rindge, 1838; Amherst and Amoskeag Miss., 1839; Manchester, 1840; Concord, 1841-2; Chesterfield and Keene, 1843-4; Canaan, 1845; Manchester, Elm St., 1846-7. Sup., 1848. Expelled, 1849.
- Jones, William H. 1856.** Peterboro, 1856; Marlboro, 1856; Hinsdale, 1858; Enfield, 1859; Newmarket, 1860-1; Salem, 1862; Chestnut St., Nashua, 1863-4; Bristol, 1865. Trans. to Providence Conf., 1866. N. H. Conf.: Henniker, 1868-9; Warren, 1870-1; Tilton, 1872-3; Fisherville, 1874; Epping, 1875-7; Raymond, 1878; Manchester, 1st Ch., 1879-81; Greenland, 1882-3; Kingston, 1884; S'y, 1885. Sup., 1890. Died Aug. 9, 1902.
- Jones, Henry Rees. N. H. Conf.:** Sunapee, 1918-21; Manchester, Trinity, 1922. Withdrawn, 1923.
- Jordan, Eleazer. 1830.** Goshen, 1830; Hartland, Vt., 1831-2; Stratford, Vt., 1833; West Windsor, 1834-5; P. E., Springfield Dist., 1836-40. Sup., 1841-4. Vt. Conf., 1845.
- Judd, Bertram P. 1894.** Fitzwilliam Depot and Richmond, 1894; Henniker and Hillsboro Ctr., 1895-7; Haverhill, 3rd Ch., 1898. Trans. to Ohio Conf., 1899. N. H. Conf., 1908. Trans. to E. Me. Conf., 1909.
- Judkins, George J. 1868.** Prof. N. H. Conf. Seminary, 1868-9; Webster, 1869. Prof. N. H. Conf. Seminary, 1870; Prin. Conf. Sem., 1871; Methuen, 1872-4; Newmarket, 1875-6; P. E., Claremont Dist., 1877-80; P. E., Dover Dist., 1881-4; S'y, 1885-1900. Sup., 1901-14. Died July 31, 1914.
- Keeler, Samuel C. 1853.** From N. Y. East Conf.: Wolcottville, 1853; Colebrook River, 1854-5; Mill Plain, 1856; Nichols Farm, 1857; New York, Ninth St., 1859-9; Milford, 1860-1; S'y, 1862-3; New York, John St., 1864; New York Mission, 1865; S'y, 1866; Greenport, 1867-8; Brooklyn, Janes Ch., 1869-70; Brooklyn City Miss., 1871-2; S'y, 1873; Agt. Am. Seaman's Soc., 1874; Brooklyn, Leonard St., 1875-6. Trans. to N. H. Conf., Suncook, 1877-9; Sunapee, 1880-2; Laconia, 1883-4; Keene, 1885-6; Concord, 1st Ch., 1887-9; P. E., Concord Dist., 1890-5; Bethlehem, 1896; Epping, 1897; East Rochester, 1898-1900. Died at Rochester, Sept. 18, 1900.
- Kelley, Frederick T. 1897.** Kentucky Conf.: Shelbyville, 1897-1900; Wyoming Mission, 1901-2; Utah Mission, Mercue, 1903; Cattlesburg, Ky., 1904. N. H. Conf., Pleasant St., Salem, 1905. Trans. to Des Moines Conf., 1906.
- Kellogg, Edward. 1832.** Sutton, Vt., 1832; Baldwin, 1833; Cabot and Walden, 1834; Barton, 1835; Lunenburg, 1836. Located, 1837.
- Kellogg, Silas George. 1850.** Union Village, Vt., 1850-1; Woodstock, 1852-3; Springfield, 1854-5; New Ipswich, N. H., 1856-7; Winchester, 1858-9; Great Falls, Main St., 1860-1; Newport, 1862-3; Claremont, 1864-6; Portsmouth, 1867; Sanbornton Bridge, 1868-9; P. E., Concord Dist., 1870-3; Rochester, 1874-6; Hooksett, 1877-9; Marlow, 1880-2; Sunapee, 1883-4; Sunapee, 1885; Canaan, 1886; Canaan and East Canaan, 1887; Hudson, 1888-91. Died Dec. 21, 1891.

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- Kellum, Joseph.** 1830. Salisbury. Died Dec. 31, 1830.
- Kelly, Samuel.** 1830. Concord, 1830-1; Sup., Agt. Conf. Institution, 1833; Newbury, 1834-5; Montpelier, 1836-7; Danville, Vt., 1838-9; Nashua, 1840; Portsmouth, 1841-2; Newmarket, 1843-4; Gt. Falls, 1845; Dover, 1846-7; Manchester, 2d Ch., 1848; Portsmouth, 1849-50; Lawrence, 1851-2; Bristol and Hill, 1853; Concord, 1854-5. N. E. Conf.; City Mission, Charlestown, 1856-7; Worcester, Laurel St., 1850-9; Newburyport, Liberty St., 1860; Waltham, 1861-2; Lynn, South St., 1863-4; Worcester, Laurel St., 1865-6; Boston, City Miss., 1867-8; Quincy Point, 1869-70; S'y, 1871-3; West Quincy, 1874-7; Chap. National Sailor's Home, 1878-83. Died Sept. 6, 1883.
- Kelsey, Hiram L.** 1863. Union, 1863; Littleton, 1864; Plymouth, 1865-6; Manchester, St. Paul's, 1867; Portsmouth, 1868-9; Claremont, 1870-2; Nashua, Chestnut St., 1873-4; S'y, 1875. Withdrew, 1876.
- Kendall, Andrew L.** 1864. Kingston, 1864; Tuftonboro and Wolfeboro, 1865; Columbia, 1866-7; Canaan, 1868; Marlow, 1869; Rindge, 1870; Rindge and Fitzwilliam, 1871; No. Charlestown and West Unity, 1872; Chesterfield, 1873-6. Trans. to Pittsburgh Conf., 1877.
- Kendall, Hollis.** 1839. Sutton, Vt., 1839-40; Barton and Brownington, 1841-2; Cabot and Calais, 1843. Expelled, 1844.
- Kennaugh, C. M.** Supplied Nashua, Arlington St., 1919-20. Transferred to So. Kansas Conference, 1920.
- Kidder, Amos.** 1830. Winchester, 1830; Guilford, Vt., 1831; Goshen and Washington, 1832; East Plainfield, 1833; Henniker and Deering, 1834; Peterboro, 1835-6; Charlestown, 1837; No. Charlestown and Unity, 1838; Lancaster, 1839; Bethlehem, 1840-1; Sup., 1842; Cornish, 1843; Enfield, 1844-5; Warner, 1846; East Sanbornton, 1847-8; Sup., 1849-55; Sandown and Danville, 1855-6; Chichester, 1857; Milton, 1858; Tuftonboro, 1859-60; Unity, 1861-2; Sup., 1863-85. Died Jan. 25, 1885.
- Kidder, William J.** 1831. Marlow, 1831; Winchester Cir., 1832; Amoskeag, 1833; Newfields, 1834; Chichester, 1835; Without appointment, 1836; Pembroke and Loudon, 1837; Manchester, 1838; Grantham and Newport, 1839; Grantham, 1840; Springfield, 1841; Woodstock, 1842; Gaysville, 1843-4. Vermont Conf.
- Kimball, Richard H.** 1840. Derby and Holland, 1840-1; St. Johnsbury and Waterford, 1842; St. Johnsbury, East St. Johnsbury, and Kirby, 1843; Pittsfield, 1844. Vermont Conf.
- Knott, John H.** 1867. Stark, 1867; Jefferson, Whitefield and Bethlehem, 1868-9; Bethlehem and Whitefield, 1870; Colebrook and Columbia, 1871-2; Gilmanton, 1873-4; Hampton, 1875-6; No. Haverhill, 1877-8; Gilford Village, 1879; Moultonboro, 1880; Tuftonboro, Wolfeboro, Brookfield and Moultonville, 1881-2; Tuftonboro Circuit, 1883; Londonderry, 1884-6; Enfield and Enfield Center, 1887-9; Kingston and Danville, 1890-3; Hinsdale, 1894-5; West Hampstead and Sandown, 1896-8. S'y, 1899-04. Sup., 1905-13. Died Oct. 26, 1913.
- Knowles, Daniel C.** 1864. N. Jersey Conf.: Prin. Pennington Seminary, 1864-7; N. H. Conf.: Lawrence, Haverhill St., 1867-9; Trans. to N. E., 1870. Lowell, St. Paul's, 1870-1; Lynn, St. Paul's, 1872-4; Malden, 1875-7. N. H. Conf.: Lawrence, Haverhill St., 1878-80; S'y, 1881; Plymouth, 1882-3; Financial Agt. N. H. Conf. Seminary, 1884; Ladd Prof. N. H. Conf. Seminary, 1885; Pres. Conf. Sem., 1886-90; S'y, 1891-2; Financial Agt. N. H. Conf. Seminary, 1893-5; Ladd Prof. Conf. Sem., 1896-1912. Died Feb. 12, 1913.
- Knox, M. V. B.** 1870. Vermont Conf.: St. Johnsbury, 1870; Fairlee and No. Thetford, 1871-2. Kansas Conf.: Prof. Natural Science Baker Univ., Kansas, 1873-7; Supplied Meridian St., East Boston, Mass., 1877; Supplied Brookline, Mass., 1878; Supplied Claremont, 1879. N. H. Conf.: Claremont, 1880-1; Lebanon, 1882-4; Littleton, 1885-7; S'y, 1888; Manchester, St. James, 1889-92. No. Dakota Conf.: 1893. Pres. Red River Valley Univ., 1893-1900; S'y, 1901-5. N. H. Conf.: Sup., 1906-11. Died March 13, 1912.

APPENDICES

- Ladd, Enoch H.** 1833. Poplin, Bow, 1833; Kingston, 1834; Andover, 1835. Located, 1836.
- Ladd, Nathaniel.** 1830. Deering, 1830; Meriden, 1831; Bristol, 1832; Marlow, 1833-4; Goshen, 1835; Athens, Vt., 1836-7; Sandown, 1838; Sup., 1839-75. Died Dec. 7, 1875.
- Lamb, Caleb.** 1830. Milton and Tuftonboro; Lancaster, 1831; Landaff, 1832; Haverhill, 1833. Located, 1834.
- Langford, John C.** 1886. Stark, 1886; Groveton and Stratford, 1887-9; Salem, 1st Ch., 1890. Transferred to Vt. Conf., 1891.
- Langford, Edwin Carter.** Monroe and No. Monroe, 1888-90; Haverhill and Piermont, 1891-5; S'y, 1896-1900; Sup., 1901-13. Assistant, Littleton, 1914-18. Died Sept. 18, 1918.
- Leach, John David.** Supplied Topsham, Vt., 1905; Brookfield, Mass., 1906; Bow Mills and Bow, N. H., 1907. N. H. Conf.: Bow Mills and Bow, 1908; Weirs, 1909-10; West and East Hampstead and Sandown, 1911-14. Exeter, 1915-18; Chap. in U. S. Army, 1919. Transferred to Colorado Conference, 1920.
- Learned, Newton M.** 1863. Vermont Conf.: Eden Mills, 1863; Stowe, 1864-5; Bakersfield, 1866-7; Cambridge, 1868; Middletown Springs, Troy Conf.: 1869-70; Tinmouth, 1871-2; S'y, 1873-4. Trans. to Minn. Conf.: Clinton Ave., St. Paul, Minn., 1875; Farmington, 1876-7; Washington Ave., Minneapolis, 1878-9; Franklin Ave., Minneapolis, 1880-2. Trans. to So. Cal. Conf.: Los Angeles, Cal., Grace Ch., 1883-4. Cong. Church, Hooksett, N. H., (S'y), 1885. Trans. to N. H. Conf.: Tilton, 1886-7; S'y, 1888-90. Trans. to St. John's River Conf., 1891.
- Leavitt, Dudley P.** 1850. Walpole Miss., 1850; Littleton Mission, 1852-3; Whitefield, Bethlehem and Dalton, 1854; Nashua, Lowell St., 1855-6; Newport, 1857; East Salisbury, 1858; Portsmouth, State St., 1859-60; Dover, 1861-2; Concord, 1863-5. Trans. to So. Carolina Mission Conf., 1866. N. H. Conf.: Sanbornton Bridge, 1867. Trans. to Prov. Conf., 1868. Died, 1903.
- Lee, Daniel.** 1831. Goshen, 1831; Rochester and Pittsfield, 1832; Weston, 1833; Missionary to Flathead Indians, 1834-5; Miss. to Oregon, 1836-43; Haverhill, N. H., 1844; West Plymouth, Alexandria and Hebron, 1845; Unity, 1846; Deering, 1847; Grantham and Newport, 1848; Grantham, 1849; East Unity, Goshen and Wendall, 1850. Sup., 1851-95. Died July 22, 1895.
- Leet, C. H.** 1880. Contoocook, 1880-1; Gilmanton, 1882-4; East Lempster, 1885-6; Milford and Amherst, 1887-8; Salem, 1st Ch., 1889. S'y, 1890. Died May 27, 1890.
- Legate, Otis M.** 1842. Proctorsville and Perkinsville, 1842; Moretown, 1843; Plainfield, 1844. See Vt. Conf., 1845.
- Le Gro, James D.** 1886. Milan, 1886-7; Jefferson, 1888; Milan, 1889; Raymond and Candia, 1890-2; Bristol, 1893; Bristol and Alexandria, 1894-7; Lisbon, 1898. Died March 18, 1899.
- Leitch, Frederick Arthur.** Belleville, Bay of Quinby Conference, Ontario, Canada; in college, Montreal, 1890-94; Maine Conf.: West Congress St. Ch., Portland, 1895-96; Gorham, N. H., 1897-98; South Portland, First Ch., 1899-01; Old Orchard, 1902-04; Skowhegan Centenary Ch., 1905-09; Auburn, High St., 1910-12; Bar Harbor, 1913-14. N. E. Conf.: West Medford, Trinity, 1915-16. N. H. Conf.: Keene, Grace, 1917-19. Transferred to New England Conf., 1920.
- Levings, Chester W.** 1830. Weathersfield; Winchester Ct., 1831; Guilford, 1832-3; Athens, 1834; Claremont, 1835; Grantham, 1836; No. Wardsboro, 1837-8; Guilford, 1839; West Windsor, 1840; Haverhill and E. Haverhill, 1841; Sandwich and Tamworth, 1842-3; Irasburg, 1844. See Vt. Conf., 1845.
- Lewis, Charles N.** 1860. Washington, 1860; Claremont, 1861. Died June 3, 1861.
- Lewis, Moses.** 1831. Rochester, Vt., 1831; Rochester and Pittsfield, 1832; Norwich, Vt., 1833-4; Bethel, Vt., 1835; Sup. East Williams-

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- town, 1836; Sup. Barre, 1837. Sup., 1838-42; S'y, Orange, Vt., 1843; Sup., 1844-5. Vt. Conf.
- Lewis, Paul Eugene.** Supplied Auburn and Chester, 1918-21. Somersworth, 1919-21. Transferred to Wisconsin Conference, 1922.
- Liscomb, Cyrus.** 1832. Norwich, Vt., 1832. Craftsbury, 1833; Danville, 1834; St. Johnsbury, 1835-6; Moretown, 1837-8; Cabot, 1839. Trans. to Troy Conf., 1840.
- Locke, George R.** 1891. Chichester and Loudon, 1891-2; Moultonboro and East Sandwich, 1893; East Haverhill, 1894-5; E. Colebrook and E. Columbia, 1896-7; Henniker, 1898-9; Sanbornville and Brookfield, 1900-01; S'y, 1902-6; Hinsdale, 1907-9. Trans. to N. E. So. Conf., 1910.
- Locke, William S.** 1832. Amoskeag, 1832; Epping, 1833; Chichester, 1834; Manchester, 1835; Strafford, 1836; Wilmington, 1837-8; Putney and Brattleboro, 1839. Located, 1840.
- Lord, John H.** 1866. Stratford, 1866; So. Acworth and New Alstead, 1867; Sandown, Hampstead and Danville, 1870.
- Love, William.** 1886. West Hampstead, 1886; Merrimac and Merrimacport, 1887-9; Hinsdale, 1890. Trans. to No. Dakota Conf., 1891.
- Lovejoy, C. H.** 1849. Lyman and Bath, 1849; Haverhill Cor. and No. Haverhill, 1850; East Haverhill, 1851; Grantham, 1852; Croydon, 1853-4. Located, 1855.
- Loveland, James S.** 1839. Putney and Brattleboro, 1839; Proctorsville and Perkinsville, 1840; Sandwich, 1841; Sandwich and Tamworth, 1842; Littleton and Whitefield, 1843-4. Located, 1845.
- Lowell, George L.** 1900. Chesterfield, 1900; Weirs, 1901; Sanbornville and Brookfield, 1902. Withdrawn, 1903.
- Loyne, William Arthur.** Supplied Manchester Mission, 1881-3; Manchester, St. James', 1884; E. Haverhill, 1885-7; Colebrook and Stewartstown, 1888-90; Jefferson, 1891-5; Colebrook, S. Columbia and Pittsburg, 1896; Antrim, 1897-9; Woodsville, 1900-3; Supt., Woodville Cottage Hospital, 1904; Laconia, First Church, and Trinity, 1905; Laconia, 1906-10; Warren, 1911-16; St. Paul's, Lawrence, Mass., 1917-19. Ret., 1920-23. Died August 16, 1924.
- Luce, George A.** 1885. East Columbia and East Colebrook, 1885-6; Wolfeboro, June, Brookfield, East Wolfeboro and No. Wakefield, 1887-8; S'y, 1889-90. Trans. to N. Nebraska Conf., 1891.
- Lummis, Henry.** 1862. Prof. N. H. Conf. Seminary, 1862-3; Pres. N. H. Conf. Sem., 1864-5; Prof. Laselle Sem., 1866-7. Trans. to N. E. Conf., 1868.
- Lunt, Abraham R.** 1844. Maine Conf.: Denmark and Bridgton, Me., 1844; West Newfield, 1845; Goodwins Mills and Lyman, 1846; So. Eliot, 1847; Scotland, 1848; Wells, 1849-50. East Me. Conf.: East Corinth, 1851; Corrina, 1852; Brownsville, 1853; East Pittston, 1854-5; Knox and Morrill, 1856-7; Union, 1858-9; Damariscotta, 1860; Winslow, 1861-2; Waldoboro, 1863-4; Machias, 1865-6; Milbridge, 1867. Trans. to N. H. Conf., 1868; Epping, 1868-70; Salem, 1872; Loudon, 1873; Gilford, 1874-5; Chichester, 1876-7; Londonderry, 1878-9; S'y, 1880-1 (Danville, 1881); Auburn and Chester, 1882-3; No. Charlestown, 1884; S'y, 1885. Died Dec. 19, 1892.
- Lyons, Nelson Gass.** Detroit Conf.: Səymore Lake, Mich., 1872-74; Goodrich, 1875-6; Hartland, 1877-9; Holly, 1880-2; Tawas, 1883-5; Bay City, First Church, 1886-8; Pontiac, First Church, 1889-91; Flint, Court St., 1892-5. Central Illinois Conf.: Galesburg, 1896; Peoria, First Church, 1897-9; Pontiac, Ill., First Church, 1900-02; Springfield, First Church, 1903-7. N. H. Conf.: Haverhill, Mass., Grace Church, Oct., 1907-13; Concord, Baker Memorial, 1914. Ret., 1915-28. Died December 30, 1928.
- McCaine, James.** 1834. Kingston, 1834; Derry, 1835; Newington, 1836; Haverhill Miss., 1837; Haverhill and Methuen Miss., 1838-9. Died, 1839.
- McCarty, John H.** 1859. Lawrence, Haverhill St., 1859-60; Concord, 1861-2. Trans. to Providence Conf., 1863.

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- McConnell, I. H.** 1871. No. Ohio Conf.: Chesterville, 1871-2; Bloomfield, 1873-4; Mt. Gilead, 1875-6; Elyria, 1877-9; Wooster, 1880-1; P. E., Sandusky Dist., 1882-4; S. E., Indiana Conf., Indianapolis, 1884-6; Ohio Conf.: Columbus, 1887. S'y, 1888. N. H. Conf., Lawrence, Haverhill St., 1889. Died Dec. 6, 1889.
- McCurdy, Convers L.** 1834. Newington, 1834; Kingston, 1835; Manchester, 1836-7; Winchester, 1838; Chesterfield, 1839-40; Rindge, and Richmond, 1841; Rindge, 1842; Concord, 1843; Lebanon, 1844-5; E. Haverhill, 1846; Bristol, 1847; Bristol and Hill, 1848. Trans. to N. E. Conf. Sta., at Three Rivers, 1849.
- McGregor, Alexander.** 1881. Gilmanton, 1881; East Kingston, 1882; Amesbury, 1883-4; S'y, 1885; Methuen, 1886-9. Trans. to North Dakota Conf., 1890.
- McGuire, S. Fletcher.** Trans. from Michigan Conf., 1904. Sta. at Epping. Trans. to Kansas Conf., 1905.
- McIndoe, David.** 1851. Campton and Woodstock Miss., 1851; Rye Miss., 1852-3. Located, 1854. Re-admitted, West Wisconsin Conf., 1856; Black River Falls, 1856; Cataract Circuit, 1857-8; Portland, 1859; Bellows Falls, Vt., 1868-9; Sup., West Unity 1870-1. Trans. to N. H. Conf., 1872. Richmond, 1872. S'y, 1873-8. Died Feb. 4, 1879.
- McLaughlin, George A.** 1875. Franklin Falls, 1875-6; Whitefield, 1877-8; Littleton, 1879-81; Haverhill, Wesley Ch, 1882-4; Laconia, 1885-7; Exeter, 1888-90; S'y, 1891-5. Located at his own request, 1906.
- McLaughlin, John.** 1849. Goffstown, 1849; Nashua, 1850; Nashua and Milford, 1851; Claremont, 1852-3; Lawrence, 2d Ch., 1854-5; Great Falls, Main St., 1856. Sup., 1857. Died Dec. 20, 1857.
- McLaughlin, Samuel.** Wesleyan Ch., England; Edinboro, Scotland, 1857; Belfast, Ireland, 1858-9; Liverpool, 1860-3; London, 1863-9; N. E. Conf.: Westfield, 1869-71; Belchertown, 1872-3. Troy Conf.: Albany, Gorretson Sta., 1874-6; Amsterdam, 1877-9; No. Adams, 1880; Glens Falls, 1881-3; Greenwich, 1884-6; Canajoharie, 1887-9; Rutland, Vt., 1890-3; Bennington, 1894-6; Whitehall, 1897-8; N. H. Conf.: Manchester, St. Paul's, 1899-1902. Died Dec. 26, 1902.
- McLucas, George A.** 1891. Henniker, 1891; East Haverhill, 1892-3; Moultonboro and E. Sandwich, 1894-6; Londonderry, 1897-1900; Salisbury, 1901-4. Withdrew, 1905.
- McNally, William.** 1885. Auburn and Chester, 1885-6; Lawrence, Bodwell St., 1887; Kingston, East Kingston and Danville, 1888. Withdrew, 1889.
- Manly, Balza M.** 1857. Vt. Conf.: Fairlee and teacher Newbury Sem., 1857. Troy Conf.: Poultney Academy, 1858-60. N. H. Conf.: teacher in N. H. Conf. Sem., 1861-2; Chaplain 16th N. H. Vol., Nov., 1862 to March, 1865. S'y, Fr. Aid Bureau, Virginia, 1865-72. Trans. Virginia Conf., 1872.
- Manley, Raymond Elwin.** Munsonville, 1915; W. Rindge, 1916-17. Transferred to Baltimore Conference, 1918.
- Mann, William M.** 1837. Stratford and Colebrook, 1837; Groton, 1838; Newbury, Vt., 1839. Located, 1840. Bradford and West Bradford, 1841-2; Derby, Derby Line and Holland, 1843; Lyndon, 1844. Vt. Conf.
- Manning, Edmund T.** 1830. Cabot, Vt., 1830; Columbia, 1831; Lancaster, 1832; Stratford, 1833. Sup., 1834; Sup. at West Windsor, 1835. Located, 1836.
- Manson, Albert C.** 1845. Gilmanton, 1845; Salem, 1846-7; Epping, 1848; Bristol, 1849-50; Winchester, Richmond and Hinsdale, 1851; Winchester and Richmond, 1852; Lawrence, 2d Ch., 1853; Newport, 1854-5; P. E., Claremont Dist., 1856-9; Haverhill, 1860-1; Lawrence, Garden St., 1862; P. E., Dover Dist., 1863-6; Greenland, 1867-8; Suncook, 1869-71. Trans. to N. E. Conf., 1872.
- Manuel, Joseph.** 1891. Hillsboro Bridge, 1891-3; Milford and Amherst, 1894-5. Withdrawn, 1896.

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- Marble, Elias (Sup.)** 1830. Winchester, 1830; Winchester Cir., 1831; (Sup.) Putney, 1832; Sup., 1833-4. Withdrawn, 1835.
- Markey, Alba Marcus.** Supplied Moultonville and Tuftonboro, 1896-8. N. H. Conf.: Milton Mills, 1899-1901; Canaan St. and Canaan, 1902; Marlboro and West Swanzey, 1903-6; Antrim, 1907-9; Bristol, 1910-11; North Haverhill, 1912-16; Salem, Pleasant St., 1917-18. Transferred to Vermont Conference, 1919.
- Marshall, Moody P.** 1837. Sandwich, 1837; Bristol, 1838-9; Sandwich, 1840; Plymouth and West Plymouth, 1841-2; Sup., 1843-8; Cornish, Sup., 1849-50. Located, 1851.
- Martin, Charles W.** 1899. East Kingston, 1899-1900; Sunapee and South Newbury, 1901. At school, 1902; Milford, 1903; North Charlestown and West Unity, 1904; Penacook, 1905-6; Franklin, 1907-8; Derry, St. Luke's, 1909-10; Derry, St. Luke's and Derry Village, 1911; Methuen, 1st Ch., 1912-13. Trans. to East Me. Conf., 1914.
- Martin, James G. A.** Trans. from Central Illinois Conf., 1907. Trans. to Idaho Conf., 1908. Sta. at Sanbornville and Brookfield, 1907.
- Martin, Nelson.** 1837. Bethel, Vt., 1837; Stockbridge, 1838; Corinth, 1839; Holderness and Center Harbor, 1840; Wentworth, 1841. Located, 1842. Re-admitted, 1854. No. Haverhill, 1854; North Charlestown, 1855-6; Unity, 1857; Canaan, 1858; Piermont, 1859-60; Columbia, 1861-2; Tuftonboro and Wolfboro, 1863-4. Located, 1865.
- Mason, Elijah.** 1830. Rochester, 1830; Lamprey River and Newmarket, 1831-2; Unity, 1833; Winchester, 1834-5; Bellows Falls, Vt., 1836; Sup., 1837; Salisbury, 1838-9; Rochester, 1840-1; Dover, 1842-3; East Salisbury, 1844; Peterboro, 1845; Lebanon, 1846-7; Sup., 1848-9; Nashvile, 1850-1; Suncook and No. Pembroke, 1852; Raymond, 1853-4; Amesbury, 1855-6; Methuen, 1857-9; Sup., 1860-2. Died March, 1863.
- Mason, Perez.** 1835. Sutton, 1835-6; Walden, 1837-8; Moretown, Vt., 1839-40; Gaysville and Pittsfield, 1841-2; Tunbridge Miss., 1843; East Barnard, 1844. Vt. Conf.
- Matteson, Hezekiah A.** 1855. Canaan, 1855; Landaff, 1856-7; Piermont, 1858; Hinsdale, 1859-60; Ashuelot, 1861; Marlboro and Pottersville, 1862; Manchester, 1st Ch., 1863-4; Loudon, 1865-6; Moultonboro, 1867; No. Haverhill, 1868-9; Haverhill, 1870-1; So. Newmarket, 1872-3; S'y, 1874; Sup., 1875. Died April 21, 1876.
- Matthews, Samuel S.** 1844. Exeter Miss., 1844; Salisbury, 1845; E. Salisbury, 1846; Rochester and Milton, 1847. Died Sept. 6, 1847.
- May, Edred.** Auburn and Chester, 1913-14; Newfields, 1915-17. Withdrawn, 1918.
- Mayo, William A.** 1888. Sandwich, 1888; Warren, 1889-91; Salem, Pleasant St., 1892-3; Derry, St. Luke's, 1894. Trans. to N. E. Conf., 1895; N. H. Conf.: Canaan St., and Canaan, 1905-6; Bristol, 1907-9. Died June 24, 1909.
- Meade, Cecil Dallas.** Oklahoma Con.: Waynok Circuit, 1909; Ripley, Okla., 1909-10; Marshall, 1911-12; Navina, 1913-15. Supplied Sterling, Conn., 1916. N. H. Conf.: Raymond, 1917-18. Transferred to Oklahoma, 1919.
- Medcalf, Alfred.** By re-admission in 1835. Newington, 1835; Exeter, 1836. Died June 4, 1837.
- Mellor, Frederick G.** 1882. Holston Ooltewah, Tenn., 1882-3; Greeneville, Tenn., 1884-6; Morristown, 1887-9. N. H. Conf.: Methuen, 1890; S'y, 1891-2. Located at his own request, 1893.
- Millen, Charles W.** 1866. Laconia, 1866; Sup., Exeter and Claremont, 1867; Newport, 1868-9; Tilton, 1870-1; Dover, 1872-3; Suncook, 1874; Haverhill, Wesley Ch., 1875-6. Trans. to N. Y. East Conf., 1877.
- Miller, David E.** 1870. Vt. Conf.: Thetford Center, 1870; Windsor, 1871-3; St. Johnsbury, 1874-6; Bradford, 1877; Brattleboro, 1878-80; Montpelier, 1881-3; Waterbury, 1884; N. H. Conf. by trans.: Concord, 1885; (Baker Memorial) 1886-8; Rochester, 1889-90;

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- Plymouth, 1891-2; Amesbury, 1893-5. Trans. to Me. Conf., 1896; Bath, Beacon St., 1896-7; Hallowell, 1898-1900; Brunswick, 1901-2; Gorham, 1903-5; S'y, 1906; N. H. Conf.: S'y, 1907; Sup., Cong. Ch., Loudon, 1907-12. Ass't Pastor Baker Memorial Ch., Concord, 1912-13. Died Aug. 13, 1913.
- Miller, G. W.** Minnesota Conf., till fall of 1889. N. H. Conf., Haverhill, Grace Ch., 1890. Trans. to N. Y. Conf., 1891.
- Miller, Idelbert B.** 1898. Milford and Amherst, 1898-1902; Newfields, 1903-5. Trans. to Genesee Conf., 1906.
- Mitchell, Hinkley Gilbert.** Central N. Y. Conf.: Fayette, 1879; Tutor, Wes. Univ., 1880-3; Prof. B. U. School of Theology, 1883-1906; S'y, 1907-9. N. H. Conf.: Nashua, 1910. Sup., 1911-12. Trans. to N. E. Conf., 1913.
- Monger, Albert E.** 1899. No. West Ind. Conf. Sup., Flackville, 1899; Crawfordville Cir., 1900; No. W. Ind., Conf., Crawfordville Cir., 1901-4; Sup. Somersworth, N. H., 1904-5; N. H. Conf., Somersworth, 1906-9. Trans. to Northwest Indiana, 1910.
- Montgomery, Hugh.** 1866. No. Grantham, 1866; Grantham, 1867; Grafton and Wilmot, 1868; Wilmot, 1869; Seabrook, 1870-72; Greenland, 1873-4; Great Falls, Main St., 1875-6. Trans. to Prov. Conf., 1877.
- Montgomery, Joseph E.** 1901. Marlow, 1901; Antrim, 1902-3; Haverhill, 3rd Ch., 1904; Grasmere and Goffstown, 1905-7; Nashua, Arlington St., 1908; S'y, 1909-10. Trans. to E. Me. Conf., 1911.
- Morgan, Erastus B.** 1833. Athens and Putney, 1833; Claremont, 1834; Peterboro, 1835-6; Westmoreland and Chesterfield, 1837; Keene, 1838; Landaff, 1839; E. Haverhill, 1840; Lancaster, 1841-2; Canaan and Enfield, 1843; South Reading, 1844. Vt. Conf.
- Morgan, Fred H.** 1889. Seabrook, 1889-90. Trans. to E. Me. Conf., 1891.
- Morrell, George Squire.** Supply, Douglass, Nebraska, 1916-18. Nebraska Con.: Douglas, 1919. Supply, Manchester, N. H., St. James', 1919-20. N. H. Conf.: Manchester, St. James', 1921-23. Transferred to Nebraska, 1924.
- Mowry, James W.** 1830. Canaan, Orford and Haverhill, 1831; Andover, 1832; Andover, 1833; Lebanon, 1834-5; Concord, 1836; Newmarket, 1837-8; Great Falls, 1839-40; Nashua, 1841; Nashua and Hudson, 1842; Manchester, 1843-4. Located, 1845. Trans. to N. E. Conf., 1846.
- Nason, John.** 1830. Brookfield; Barton, Vt., 1831; St. Johnsbury, 1832; Barre, 1833; Moretown, Vt., 1834. Trans. to Me. Conf., 1835.
- Nelson, Arthur W. L.** 1886. West Rindge and Fitzwilliam, 1886; Salem Center, 1887-8; Milford and Amherst, 1889; Milford, 1890. At school, 1891-2. Trans. to New England Conf., 1893.
- Nelson, William.** 1830. Sandwich, 1830; Plymouth, 1831; Newbury, Vt., 1832; Corinth, 1833-4; Sup., 1835- (West Plymouth, '39) '40; Bristol, 1841. Located, 1842.
- Newhall, Matthew.** 1830. Poplin, 1830; Plymouth, 1831-2; Sandwich, 1833-4; Bristol, 1835-6; Springfield, 1837; Sup., 1838; Manchester, N. H., 1839; Salem, 1840-1; Greenland, 1842-3; Epping, 1844; Hudson, 1845-6; Supply Claremont, Newport and Cornish, 1847-9; N. Charlestown, 1850; Hampton, 1851-2; S. Newmarket, 1853; Sup., 1854-67. Supplied six years at West Epping, 1854-60. Died May 4, 1875.
- Newhall, Richard.** 1830. Gullford, Vt., 1830; Athens, Vt., 1831; Springfield, Vt., 1832; Newbury and Bradford, living at Newbury, Vt., and Agt. Conf. Institution, 1833; Hartland, 1834; East Williamstown, 1835-6; Thetford, 1837-8; Pittsfield, Vt., 1839-40; Bethel, 1841; Plainfield, 1842-3; Greenland, N. H., 1844; Derry, 1845; Henniker, 1846-7; North Charlestown, 1848-9; Lisbon, 1850-1; North Haverhill and Piermont, 1852; East Haverhill and Piermont, 1853-4; Sup., 1855; Cornish, 1856-7; Unity, 1858-9; Gran-

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- tham, 1860-1; Sup., Grantham, 1862-4; Unity, 1865; Cornish, 1866-7. Supplied Windsor, Vt., 1868-9; Sup., 1868-72. Died Dec. 10, 1872.
- Norris, George Washington.** 1864. Wilmot and Sutton, 1864; Landaff, 1865-7; Laconia, 1868-70; Bristol and Hill, 1871-3; Lawrence, Garden St., 1874-5; Keene, 1876-7; Manchester, St. Paul's, 1878-9; Garden St., Lawrence, 1880-2; Concord, Baker Memorial, 1883-4; P. E., Concord Dist., 1885-9; Claremont Dist., 1890; P. E., Dover Dist., 1891-6; Manchester Dist., P. E., 1897-9; S'y, 1900-2. Sup., 1903-8. Died Feb. 19, 1908.
- Norris, James B. H.** 1830. Bristol, 1830-1; Gilmanton, 1832; Northfield, 1833-4; Landaff, 1835-6; Sup., 1837-42; Barton, Glover and Brownington, 1843; Derby and Holland, 1844. See Vt. Conf., 1845.
- Norris, Samuel.** 1830. Rochester, 1830; Salem, 1831-2; Gt. Falls, 1833; Salisbury, 1834-5; Methuen and Haverhill Miss., 1836; Agt. Conference Seminary, 1837-8; Pembroke, 1839; Sup., 1840-80. Died June 23, 1880.
- Northrup, Allen J.** 1892. Dakota Conf.: Lake Preston, S. D., 1892-3; Ortonville, Minn., and Big Stone City, S. D., 1894. At school, 1895; No. Minn. Conf.: Evanstown, 1896-9; Sup., Orland and Gooding's Grove, 1896; Sup., Clarkdale, 1897-8; Morris, Minn., 1899-1902. N. H. Conf.: Lawrence, Mass., Garden St., 1903-4; Garden St. and Oaklands Miss., 1905; Dover, St. Johns, 1906-8. Trans. to Nebraska Conf., 1909.
- Noyes, George C.** 1868. Stark and Milan, 1868-9; Milan and Berlin, 1870-1; Groveton, 1872-3; Enfield and Enfield Center, 1874-6; Manchester, 1st Ch., 1877-8; Raymond and Candia, 1879-80; Great Falls, Main St., 1881-2; Sandwich Center, 1883-5; Hillsboro Bridge and Center, 1886; Hillsboro Bridge, 1887; Marlow, 1888-90. Died Dec. 19, 1890.
- Noyes, George S.** 1863. No. Haverhill, 1863; Laconia, 1864-5. Trans. to N. E. Conf., 1866.
- Noyes, George W.** 1830. Lynden and St. Johnsbury, Vt., Craftsbury, 1831; Cabot, Vt., 1832; Barton, 1833. Died Aug. 10, 1834.
- Noyes, James.** 1867. Epping, 1867; Derry, 1868; Methuen and Draught, 1869; Methuen, 1870-1; Suncook, 1872-3; Lancaster, 1874-5; Portsmouth, 1876-7; Amesbury, 1878-9; Milford and Amherst, 1880; Winchester, 1881-3; Newport, 1884-5; Franklin Falls, 1886-7. Supt., N. H. Orphan's Home, 1888-1901. Sup., 1902-3. Died Dec. 6, 1907.
- Nutter, Charles S.** 1871. Providence Conf.: Rockland, Mass., 1871; Scituate, 1872-4; Sandwich, 1875-; Burkley, 1877; New Bedford, Allen St., 1878-80; Hebronville, 1881; Central Falls, R. I., 1882. Trans. to N. H. Conf.: Tilton, 1883-5; Concord, 1st Ch., 1886; Exeter, 1887; Haverhill, Wesley Ch., 1888-90; S'y, 1891-4; Trans. to Vt. Conf., 1895.
- Nutter, Henry.** 1834. Chester, 1834; Wakefield, 1835; Wakefield and Milton, 1836; Brattleboro, 1837; Putney and West Brattleboro, 1838; Wardsboro, Vt., 1839-40; Marlow, 1841-2; Acworth, 1843-4; New Ipswich, 1845; Deering Cir., 1846; Hampton, 1847-8; Manchester Center, 1849-50; Kingston, 1851; Sandown, 1852; East Kingston, 1843; S'y, 1853. Sup., East Kingston, 1853; Londonderry, 1854-5; Manchester Center, 1856; Sup., Merrimac and Fremont, 1857; Candia, 1858. Sup., 1859 (supplied Chester Boro); Sup., Londonderry, 1860. Sup., 1859-72. Died June 15, 1872.
- Olin, Charles.** 1835. Wilmington, Vt., 1835; Lancaster (inc. Androscoggin Miss.), 1836; Stratford and Colebrook, 1837; Lunenburg, 1838; Tuftonboro and Brookfield, 1839-40; Sup., 1841-55. Located, 1856.
- Onstott, Daniel.** 1880. N. Ohio Conf.: Jefferson, 1890-1. N. H. Conf.: Derry, St. Luke's, 1892-3; Salem, Pleasant St., 1894-6; Bethlehem, 1897-8; Bristol, 1899-1900. Trans. to Me. Conf., 1901.
- Osgood, Abraham M.** 1839. Epping and Poplin, 1839; Hampton, 1840; East Kingston, 1841; Salem, 1842-3. Withdrawn, 1844. Re-

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- admitted and appointed: Hanover, 1848; Hampton, 1849; Henniker, 1850; Henniker and Hopkinton, 1851; Rindge Miss., 1852-3. Trans. to N. E. Conf.
- Osgood, Warren B.** 1868. Goffstown, 1868; Kingston, 1869; Derry, 1870-2. Trans. to Troy Conf.
- Packer, David.** 1841. Cabot, 1841; Derby and Holland, 1842-4. Vt. Conf.
- Padmam, William.** 1837. So. Newmarket, 1837; Greenland and Hampton, 1838; So. Newmarket, 1839; Newington, 1840-1; Stratford, 1842-3; Tuftonboro and Wakefield, 1844. Died Feb. 28, 1845.
- Page, Enos G.** 1830. Troy, 1830; Westfield, Vt., 1831; Craftsbury, 1832; Moretown, 1833-4; Colebrook, 1835-6; Lunenburg, 1837. Located, 1838.
- Palmer, Joseph.** 1839. St. Johnsbury, 1839; Westfield, 1840; Barton and Brownington, 1841; E. Corinth, 1842-3; Sandown and Chester, 1845; Seabrook, 1846-7; Henniker, 1848-9; Derry, 1850. Located, 1851.
- Parker, John.** 1851. Auburn and Chester, 1851. Trans. to Troy Conf., 1852.
- Parkhurst, Charles.** Ad. Vt. Conf., 1875; Bradford, 1875; Fairlee and Thetford, 1877; Montpelier, 1878-9; Sup., Auburndale, Mass., 1880. N. H. Conf.: Baker Memorial, Concord, 1881-2; Lawrence, Garden St., 1883-5; Dover, 1886-7; Editor Zion's Herald, 1888-9. Trans. to N. E. Conf., 1890.
- Parsons, Charles Francis.** 1882. Maine Conf.: Peak's Island, Portland, 1882-4; Kennebunk, 1885-7; Bridgton, 1888-9; Falmouth, 1890; Mechanics Falls, 1891-2; Hallowell, 1893-7; Beacon St., Bath, 1898; Augusta Dist., 1899; Westbrook, 1900-4; Central Dist., 1905-8; N. H. Conf.: Amesbury, 1909-10; Sunapee, 1911-13. Trans. to N. E. Conf., 1914.
- Patterson, James H.** 1833. Peterboro, 1833; Gilford, 1834; So. Newmarket, 1835; Greenland, 1836; Peacham, Vt., 1838; White River, 1839; Corinth, 1840-1; Lyndon and Center, 1842; Lyndon, 1843; Northfield, 1844. Vt. Conf.
- Peaslee, Ebenezer.** 1843. Durham, 1843; Plymouth and Holderness, 1844-5; Concord, 1846; Concord and Hopkinton Miss., 1847; Exeter Miss., 1848-9. Located, 1850.
- Peck, William.** 1830. Orford and Haverhill, 1830; Sandwich, 1831; Lancaster, 1832-3; Orford, 1834-5; Hartland, 1836-7; Barnard, 1838; East Barnard, 1839; Middlesex, 1840-1; Thetford and Union Village, 1842. Located, 1843.
- Pendexter, Merritt Caldwell.** 1877. Maine Conf.: Naples, 1877; No. Paris, 1878; Richmond, 1879-80; Cape Elizabeth Depot, 1881-3; Saco, 1884-6; Westbrook, 1887-9; North Conway, 1890; Beacon St. Bath, 1891-5. N. H. Conf.: 1896; Keene and W. Swanzey, 1896-8; Keene, 1899-1900; Haverhill, Grace Ch., 1901; Amesbury, 1902-4. Died Oct. 13, 1904.
- Perham, Elbridge G.** 1838. No. Charlestown and Unity, 1838; Marlow and Lempster, 1839; Alton, 1840; N. Wardsboro, Vt., 1841; Proctorsville, 1842; E. Sanbornton, N. H., 1843. Located, 1844. Died, Rochester, N. H., 1878.
- Perkins, Edward R.** 1881. So. Acworth, 1881-3; Goffstown Center, 1884-6; So. Newmarket, 1887-9; Epping, 1890-1; No. Haverhill, 1892-6; Groveton and Stratford, 1897-8; Center Sandwich and E. Sandwich, 1899; Center Sandwich, 1900-1; Greenland, 1902. Died suddenly at Greenland, July 26, 1902.
- Perkins, Jared.** 1830. Lyndon and St. Johnsbury, 1830. P. E., N. H. Dist., 1831-2; Epping, 1833; Dover, 1834-5; Great Falls, 1836; Portsmouth, 1837; Nashua, 1838; Nashua and Hudson, 1839; P. E., Bellows Falls Dist., 1840; P. E., Claremont Dist., 1841-3; P. E., Concord Dist., 1844; Acworth and Charlestown Miss., 1845; Acworth, 1846; Unity and Goshen, 1847; Charlestown Miss., 1848; Winchester, 1849-50; S'y, 1851-2; P. E., Claremont Dist., 1853. Died Oct. 15, 1854.

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

- Perkins, John W.** 1842. Randolph and Brookfield, 1842; Brookfield, 1843; Berlin, 1844. *Vt. Conf.*
- Pervin, John.** Moretown, 1841; Northfield and Berlin, 1842; Berlin, 1843; Cabot and Calais, 1844. *Vt. Conf.*
- Petingale, Erastus.** 1836. Bristol, 1836; Lancaster and Androscoggin Miss., 1837; Stratford and Colebrook, 1838; Bethlehem, 1839; Lunenburg and Guildhall, 1840; Lunenburg, 1841; St. Johnsbury and Waterford, 1842; St. Johnsbury, East St. Johnsbury and Kirby, 1843; Cabot and Calais, 1844. *Vt. Conf.*
- Pettingill, Lorenzo B.** 1837. Westmoreland and Chesterfield, 1837; Westmoreland, 1838; Keene and Nelson, 1839; Athens and Putney, 1840. *Vt. Conf.*
- Phillbrook, Nathan P.** 1851. Providence Conf.: So. Scituate, 1851; Duxbury, 1852-3; Nantucket, 1854; Provincetown, 1855-6; Saunders, 1858-9; Taunton, 1862-3; New Bedford, Pleasant St., 1864-5. *N. H. Conf.*: Franklin, 1866; Fisherville, 1867-9; Moultonboro, 1870; East Tilton, 1871; Rumney and Groton, 1872-3; S'y, 1874. Auburn, 1875; E. Salisbury, Mass., 1876-7; Salem, 1878; Great Falls, Main St., 1879-80; Tilton, 1881-2. Located at his own request, 1884.
- Pike, James.** 1841. Hooksett, 1841-2; Pembroke, 1843-4; Nashville, 1845-6; Newmarket, 1847-8; Lawrence, Haverhill St., 1849; Great Falls, High St., 1850-1; Haverhill, Mass., 1852; P. E., Dover Dist., 1853-4. Located, 1855. Re-admitted, 1859; Fisherville, 1859; P. E. Concord Dist., 1860-2. In the U. S. Army. (Supplied Chelsea, Mass., Walnut St.) 1863. Financial Agent, *N. H. Conf. Sem.*, 1864; Portsmouth, 1865-6; P. E., Dover Dist., 1867-70; P. E., Claremont Dist., 1871-2; Manchester, St. Paul's, 1873-4; P. E., Concord Dist., 1875-6; P. E. Dover Dist., 1877-80. S'y, 1881. Bristol, 1882-3. S'y, 1884; Epping, 1885; S'y, 1886-8; Sup., 1889-94. Died, July 27, 1895.
- Pillsbury, Fred C.** 1884. Winchester, 1884; Hudson, 1885; Without appointment to attend school, 1886; E. Columbia and E. Colebrook, 1887. *Trans. to Detroit Conf.*, 1888.
- Pillsbury, J. Pearson.** 1886. New Ipswich, 1886; at school, 1887-8; Nashua City Miss., 1889; at school, 1890; Sunapee, 1891. Withdrew, 1892.
- Pitblado, Charles B.** *Maine Conf. Trans.* to *N. H. Conf.*: Manchester, St. Paul's, 1875-7; Portsmouth, 1878-80; Newmarket, 1881-2. Later at Winnipeg; also in New York East Conference.
- Pitcher, E. F.** 1870. Lawrence, Haverhill St., 1870-1. *Trans. to Philadelphia Conf.*, 1872.
- Porteus, Duncan Grant.** *Saskatchewan Conference*; *Canadian Methodist Church*, 1907-11; *Vermont Conf.*: M. E. Ch., East Burke, 1911-14; *N. Y. Conf.*: Bangall, N. Y., 1914-15; *N. H. Conf.*: Lancaster and Grange, 1916-18. Transferred to New England Conference, 1919.
- Presby, Joseph Waite.** *N. H. Conf.*: Pittsburgh, 1875; East Deering, 1876-77; Hillsboro Center, 1878-79; Peterboro, 1880; Brookline, 1881-82; Manchester, First Ch., 1883-84; East Rochester, 1885. *N. W. Kansas Conf.*: Bird City Circuit, 1886. *New England Southern Conf.*: Mystic, Conn., 1887-88; Portland, Conn., 1889-90. *Troy Conf.*: Winoski, Vt., 1891; Saranac, N. Y., 1892; Argyle, N. Y., 1893; Crown Point, N. Y., 1894-95; Moores, N. Y., 1896. *New Jersey Conf.*: Erma, N. J., 1897-98; Manahawkin and Cedar Run, 1899; Little Silver, 1900-01; Kamsburg, 1902; Camden, Bethel Ch., 1903-04; Cedarville, 1905; Professor of Philosophy and Principal of Normal School in Taylor University, Upland, Ind., 1906-07. *Genesee Conf.*: Scio, N. Y., 1908-09; Eldred, Pa., 1910-11; Stafford, N. Y., 1912. *N. H. Conf.*: Laconia, Trinity Ch., 1913; Auburn, 1914; Stratford, 1915-16; Chichester, 1917-19; Grasmere, 1920-21. Retired, 1922-3. [Tilton.] Died June 27, 1924.
- Prescott, Lucien W.** 1855. Stratford and Northumberland, 1855; So. Tamworth, 1856-7; Stratford and Northumberland, 1858;

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- Stratford, 1859; Hudson, 1860-1; Hinsdale, 1862-3; No. Haverhill, 1864-5; No. Charlestown, 1866-7; Sunapee, 1868-70; Hillsboro Bridge and Deering, 1871-3; Rumney and Groton, 1874-5; Warren, 1876-8; East Haverhill, 1879; S'y, 1880-94. Sup., 1895. Died Oct. 10, 1914.
- Prescott, Samuel.** 1834. Amoskeag, 1834; Chester, 1835; Sandown, 1836; Greenland, 1837; No. Salem, 1838-9; Epping and Poplin, 1840-1; East Salisbury, 1842-3; Henniker, 1844-5; Gilmanton, 1846. Sup., 1847-8. Died April 7, 1849.
- Preston, William F.** N. H. Conf., Lebanon, 1915. Transferred to N. E. Conf., 1916.
- Prince, John Conger.** Me. Conf.: Lisbon Falls, 1906-7; as a Probationer transferred to N. H. Conf.; stationed at Newmarket, 1908-10. Trans. to Northwest Iowa Conf., 1912.
- Prince, Morris W.** 1871. Plymouth, 1871-3; Concord, 1874-6; Dover, 1877-9; Haverhill, Grace Ch., 1880-1. Trans. to E. Me. Conf., 1882.
- Prosser, William A.** 1894. Hampton, 1894-5; Enfield and West Canaan, 1896-8. Trans. to Pittsburgh Conf., 1899.
- Prouty, John P.** 1837. Barnard, 1837; Weston, 1838; West Windsor, 1839-40; Proctorsville and Perkinsville, 1841; Bellows Falls and Walpole Miss., 1842-3; Guilford and Brattleboro, 1844. Vt. Conf.
- Putnam, George.** 1830. Unity; Weathersfield, Vt., 1831; Putney, 1832; Deering, 1833; Henniker and Deering, 1834; Barre, 1835; Lyndon, 1836-7; Irasburg, 1838-40; Sup., 1841-4. Vt. Conf.
- Putnam, Roswell.** 1830. Unity, 1830; Marlow, 1831; Athens, Vt., 1832-3; Sup., 1834-5; Danville, 1836; Sup., 1837-8. Died Dec. 9, 1838.
- Quimby, Michael.** 1832. Deering, 1832; Andover, 1833; Wilmington, 1834-5; No. Wardsboro, Vt., 1836; Henniker and Deering, 1837; Gilmanton, 1838; Derry, 1839-40; Chester, 1841-2; Sup., 1843. Died July 17, 1843.
- Quimby, Silas.** 1831. Rochester, 1831; Strafford, Vt., 1832; Springfield, 1833-4; Woodstock, Vt., 1835-6; Haverhill, 1837; Haverhill and East Haverhill, 1838; Charlestown, 1839-40; Located (Sup. New Alstead, 1841). Readmitted, Unity, 1842-3; Winchester, 1844; Claremont, 1845; Canaan, 1846; P. E., Concord Dist., 1847-50; Manchester, 1851; Keene, 1852-3; Northfield, N. H., 1854-5; Lebanon, 1856-7; Newbury, Vt., 1858-9; North and East Haverhill, 1860; North Haverhill, 1861; Warren, 1862; North Charlestown, 1863-5; Marlow, 1866; Peterboro, 1867; Grantham, 1868; Grantham and Croydon, 1869. Sup., 1870-1; Unity, 1872-3; Sup., 1874-5. Died Jan. 25, 1885.
- Quimby, Silas Everard.** 1862. Newbury Sem., 1862; Littleton, 1863; Prof. Newbury Sem., 1864-5; Pres't Newbury Sem., 1866; Lebanon, 1867-8; Plymouth, 1869-70; Exeter, 1871-3; Sunapee, 1874-6; Tilton, 1877-9; Pres. Conf. Sem. and Female Coll., 1880-5; Whitefield, 1886-7; Laconia, 1888-9; Newmarket, 1890; Exeter, 1891-3; Rochester, 1894; Penacook, 1895-6; Salem, Pleasant St., 1897-1900; Conf. Evang. 1901; Milton Mills, 1902-3; Derry, 1st Ch., 1904-7; Conf. Evang., 1908-12. Died Feb. 23, 1913.
- Ramsden, William.** Supplied Swiftwater and Benton, 1879; supplied Bodwell St., Lawrence, 1880-2; Haverhill, 1883-4; Derry and Derry Depot, 1885-7; Derry Depot, St. Luke's, 1888; Lawrence, Mass., Bodwell St. (St. Mark's), 1889-91; Lowell, Mass., 1892-3; Woodsville, 1894; Rochester, 1895-8; Newport, 1899-1900; Bethlehem, 1901 (to Oct.) 1904; Concord (First Church), Oct., 1904-7; Salem, Pleasant St., 1908-10; Newmarket, 1911-19; Newfields, 1920-23. Ret., 1924-28 [Lake Como, Florida.] Died August 2, 1928.
- Rowley, Charles Watson.** 1879. Troy Conf.: Grace Ch., Albany, 1879; Fultonville, 1879-80; E. Greenbush, 1881-3; Canajoharie, 1884-6; Hoosick Falls, 1887-8; 1st Ch., Gloversville, 1889-91; N. H. Conf.: Nashua, 1891-5; Manchester, St. Paul's, 1896-8. Trans. to Troy Conf., 1899.

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

- Raymond, Bradford P.** Providence Conf.: Nashua, Main St., 1881-3. Trans. to Wisconsin Conf., 1885.
- Reed, Austin H.** 1904. West Thornton, 1904-5; East Colebrook and East Columbia, 1906-7; Laconia, Trinity, 1908-10; Amesbury, 1911-13. Withdrawn, 1914.
- Reed, Clarence A.** 1894. Peterboro, 1894-5; Canaan and Canaan Street, 1896-9; No. Salem, 1900-2; Hinsdale, 1903-4; Londonderry, 1905-6; S'y, 1907; Kingston, 1908-10. Died Nov. 21, 1910.
- Reid, Harry Almont.** St. Louis Conf.: Dresden, 1913; Odessa, 1914-16. N. H. Conf.: Salem, 1st Ch., 1917. Manchester, St. James, 1918-19. Transferred to St. Louis Conference, 1920.
- Reynolds, Elmer Ellsworth.** Vt. Conf.: Supply Thetford Center and No. Thetford, 1884-7; Ludlow, 1887-92; Williamstown, 1892-3; Swanton, 1894. N. H. Conf.: Haverhill, Mass., Grace Ch., 1895-7; Haverhill, N. H., 1898-9; Whitefield, 1900-4; Franklin Falls, 1905-6; S'y, 1907-8; Manchester, Trinity, 1909-13; Lawrence, Mass., St. Paul's, 1914-15; S'y, 1916. Transferred to St. John's River Conference, 1917.
- Reynolds, Oscar Whitefield.** Nebr. Conf.: Greenwood, 1911; Seward, 1912-13; N. H. Conf.: Supply, So. Braintree, Mass., 1914-15; Lawrence, St. Paul's, 1916; Salisbury, Mass., 1917; chaplain U. S. Army, 1918-20. Transferred to Baltimore Conference 1920.
- Rice, Edward A.** 1830. Athens, Vt., 1830; Putney, 1831; Winchester, Cir., 1832; Unity, 1833; Grantham, 1834-5. Sup., 1836-8. Located, 1839.
- Richards, M. A.** Trans. from Phila. Conf., 1886. Lawrence, Haverhill St., 1886-8. Located at his own request, 1889.
- Richardson, Samuel.** 1833. Barnard, 1833; Chelsea, 1834; Norwich, 1835-6; Northfield, 1837. Located, 1838.
- Rider, William H.** 1872. Pittsburg Conf.: Unionport Cir., Ohio, 1872; Donegal Cir., Pa., 1873-4; Moorefield Cir., Ohio, 1875-6; East Ohio Conf.: Woodsfield Sta., 1877-9; Garrettsville Sta., 1880; Lisbon Sta., 1881-3; Wellsville Sta., 1884-6; Chagrin Falls Sta., 1887; Miles Park, Cleveland, 1888; Akron Dist., 1889-95; Euclid Ave., Cleveland, 1896-1900; Alliance, 1901; No. Minn. Conf.: Minneapolis, Simpson Ch., 1902-4. So. Cal. Conf.: Los Angeles, Westlake Ch., 1905. N. H. Conf.: Lawrence, Garden St., 1906-7. Trans. to Detroit Conf., 1908.
- Robins, Joseph E.** 1868. Prof. N. H. Conf. Sem., 1868-70; Moultonboro, 1869; Prof. Drew Female Coll., 1871-2; Hooksett, 1873-5; Plymouth, 1876-8; Lebanon, 1879-81; Portsmouth, 1882-4; P. E., Claremont Dist., 1885-9; Concord, 1st Ch., 1890-4; Dover, 1895-6; P. E., Dover Dist., 1897-1902; Keene, 1903-4; Manchester, Trinity, 1905-6; Weirs, 1907-8; S'y, 1909; Peterboro, 1910-12. Died Oct. 15, 1912.
- Robinson, Daniel I.** 1830. Lamprey River and Newmarket; Northfield and Gilmanton, 1831; Great Falls, 1832; Haverhill, 1833-4; Plymouth, 1835-6; Located, 1837; Portsmouth, 1839-40; Great Falls, 1841; Exeter, 1842. Located, 1843.
- Robinson, Elijah.** 1843. Wilmington and Whitington, 1843; Brattleboro, 1844. See Vt. Conf., 1845.
- Robinson, John Bunyon.** Rec'd on trial at Jamestown, N. Y., 1865. Prin. Willoughby College, 1865-9; Pres. Fort Wayne Coll., 1869-71. Prin. N. H. Conf. Sem., 1871-7. In 1877, Onarga, Ill. In 1878 transferred to Central Ill. Conf.
- Robinson, Millard L.** 1906. Manchester, 1st Ch., Massabesic, 1906-7; Religious Work, Director Y. M. C. A., Philadelphia, 1907-8. Trans. to N. Y. East Conf., 1909.
- Robinson, Samuel J.** 1866. Sunapee, 1866-7; No. Charlestown, 1868; Lempster, 1869-70; Hampton and Rye, 1871; No. Salem, 1872-3; Canaan, 1874-6; Moultonboro, 1877-9; Gilford Village, 1880-1; Landaff, 1882-3; Jefferson, 1884-5. Trans. to Troy Conf., 1886.
- Rogers, Charles E.** 1865. Gilmanton, 1865-6; Lempster and Goshen, 1867-8; Richmond, 1870-1; Alexandria, 1872; No. Charlestown,

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- 1873-4; Rindge, 1875-7; S'y, 1878-9; Groveton, 1880; Haverhill, 1881; Haverhill and East Haverhill, 1882-3; East Haverhill, 1884; Swiftwater and Benton, 1885-7; East Deering, 1888; South Acworth, 1889. S'y, 1890-1. Died May 16, 1891.
- Rogers, Daniel M. 1846.** Portsmouth, 1846-7; Rochester and Milton, 1848; Nashville, 1849. Trans. to Black River Conf., 1850.
- Rogers, Frederic Charles.** Me. Conf.: So. Paris, 1877-9; Brunswick, 1880-2; Lewiston, Park St., 1883-5; E. Me. Conf.: Bangor, Grace Ch., 1886-90; Me. Conf.: Auburn, High St., 1891-3; Portland, Pine St. 1894. N. H. Conf.: Lawrence, Haverhill St., 1898-1902; Nashua, Main St., 1903-6. S'y 1907-8. Trans to Me. Conf., 1909.
- Rogers, George W. T. 1843.** So. Newmarket, 1843; New Ipswich 1844; No. Charlestown, 1845-9; Enfield, 1846; Derry and Windham, 1847; Sandown, 1848-9; Chichester, and Loudon, 1850-1; Raymond, 1852; Salem, 1853-4; Seabrook, 1855-7; Henniker, 1858-9; Londonderry, 1860-1; Hampstead, 1862-3. Sup., 1864; Rye, 1865; Croydon, 1866. S'y, 1867. Sup., 1868. Died Sept. 15, 1868.
- Rowell, Almon B. 1896.** Newfields, 1896; Manchester, Trinity, 1897-8; Salem, 1st Ch., 1899; Salem, 1st Ch., and Ayer's Village, 1900; Grasmere and Goffstown, 1901; Kingston, 1902; East Rochester, 1903-4; Bristol, 1905-6. S'y, 1907. Died June 24, 1907.
- Ruland, George W. 1867.** Raymond, 1867-8; Hampton and Rye, 1869-70; Laconia, 1871; Amherst and Milford, 1872-3; Littleton, 1874-6; Greenland, 1877-9; Suncook, 1880-1; Amesbury, 1882. Sup., 1883. Withdrew under charges, 1884.
- Russell, Amos B.** So. Tamworth, 1855; Enfield, 1856; Croyden, 1857-8; Manchester, 1st Ch., 1859-60; Pelham, 1861. Located, 1862. Re-admitted, 1867. E. Haverhill, 1867-8; Landaff, 1869. Expelled, 1871.
- Rust, Israel D. 1833.** Sutton, 1833; Westfield, 1834; Moretown, Vt., 1835-6; Sutton, 1837-8; Barton, 1839; Barton and Brownington, 1840; Lyndon, 1841; Peacham and Barnet Miss., 1842-3; Barnard, 1844. See Vt. Conf., 1845.
- Rust, Richard S. 1846.** Principal N. H. Conf. Sem., 1846-50; Portsmouth, 1851; Portsmouth and Newington, 1852; Lawrence, 1st Ch., 1853-4; Great Falls, High St., 1855-6; Manchester, Elm St., 1857; Haverhill, Mass., 1858. Trans. to Cincinnati Conf., 1859.
- Ruth, Albert Franklin.** N. H. Conf.: Lawrence, Mass., St. Mark's, 1922-23. Transferred to N. E. Ohio, 1923.
- Ryder, Freeman. 1860.** Sandown, 1860-1; Seabrook, 1862-3. Located, 1864. Re-admitted (evidently). Great Falls, Main St., 1872-4. Died May 27, 1874.
- Sanborn, Jacob. 1812.** N. E. Conf.: Pembroke, N. H., 1812; Landaff, 1813; Canaan, 1814; Landaff, 1815; Portland, Me., 1816; Landaff, 1817; Wethersfield, Vt., 1818; P. E., N. H. Conf.: 1819-22; Pembroke, Gilmanton and Concord, 1823; Gilmanton, 1824; Portsmouth, 1825; N. Bedford and Fairhaven, 1826-7; Prov., R. I., 1828-9; Ipswich, 1830; Needham, 1831; So. Boston, 1832-3; W. Prov., R. I., 1834; Newburyport, 1835-6; Exeter, 1837-8. Located, 1839; Webster, Mass., 1840; Boston, City Miss., 1841; Lynn, Wood End., 1842-3; Charlestown, 1844; Malden, 1845; Agt. Wes. Univ., 1846; Newton Upper Falls, 1847; Waltham, 1848-9. Sup., 1850 till the end, living at Concord, N. H. Died March 16, 1867.
- Sanderson, Moses. 1830.** Weston, 1831; Springfield, Vt., 1832; Bethel, Vt., 1833; East Williamstown, 1834; Moretown, 1835-6. Located, 1837.
- Sanderson, Roscoe.** Maine Cont.: East Wilton, Weld and Temple, 1864-5; Gorham, N. H., 1866; Kennebunkport, 1867-8; Portland, Pine St., 1869-70; Bath, Beacon St., 1871-2; Augusta, 1873-5; Waterville, 1876-7; Farmington, 1878-80; Augusta, 1881-2; Lewiston, Hammond St., 1883-5; Woodfords, 1886-8. N. H. Conf.: Plymouth, 1889-90; Littleton, 1891-3; Penacook, 1894; Tilton, 1895-9;

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- Claremont, 1900-1; Suncook, 1902-4; Supt. Dover District, 1901-9; Salisbury, Mass., 1910-14; Hampton and Smithtown, 1915-16. Died June 18, 1916.
- Sawyer, Frank P.** 1911. Landaff, 1911-12; Stark and Crystal, 1913. No work, 1914. Rumney, 1915. Discontinued in 1916.
- Sawyer, Harvey C.** 1895. Munsonville, 1895-7; Chesterfield, 1898-9. Located at his own request, 1900.
- Scarrett, Josiah A.** 1830. Barre, Vt., 1830; Chelsea, 1831; P. E., Danville Dist., 1832-5; Northfield, Vt., 1836; E. Williamstown, 1837; Bethel, Vt., 1838-40; Sup., 1841-3; Sandwich, 1844; Sup., 1845; W. Plymouth, 1846-7; Warren, 1848-9; Grantham, 1850-1; Heniker and Hopkinton, 1852; Sup., 1853-65. Died Nov. 12, 1865.
- Scott, Elihu.** 1830. Barnard, Vt., 1830; Unity, 1831; Brookfield, Vt., 1832; Brookfield and Northfield, 1833; Montpelier, 1834-5; Barre, Vt., 1836; Gt. Falls, 1837-8; Newmarket, 1839; Dover, 1840-1; Manchester, 1842; Claremont, 1843-4; P. E., Concord Dist., 1845-6; P. E., Dover Dist., 1847-8; Northfield, N. H., 1849; Lebanon, 1850-1; Plymouth, 1852; Epping, 1853; Nashua, 1854; East Salisbury, Mass., 1855-7. S'y, 1857; Salem, 1858-9. Sup., 1860-8. Sup., Londonderry, 1868; Hampton and Rye, 1872-4. Died Sept. 24, 1888.
- Scott, Elisha J.** 1830. Barton, Vt., 1830; Brookfield, Vt., 1831; Chelsea, 1832-3; Woodstock, 1834; Chelsea, 1835; Newbury, 1836; Barre, 1837; P. E., Montpelier Dist., 1838-41; Montpelier, 1842-4. Vt. Conf.
- Scott, Jonas.** 1830. Warner, 1830; Deering, 1831; Goshen and Washington, 1832; Winchester Cir., 1833; Andover, 1834; Tuftonboro, 1835-6; Derby, 1837. Located, 1838.
- Scott, N. W.** 1830. Chelsea, Vt., 1830; Barre, 1831-2; Sutton, 1833; Located, 1834. In 1835, read off for Sandwich. Landaff, 1837-8; Walden, Vt., 1839-40 (S'y, 1841) S'y, 1842. Barton, Glover, and Brownington, 1843; Walden and Hardwick, 1844. Vt. Conf.
- Scott, Orange W.** 1867. Me. Conf.: So. Berwick, 1868-9; N. H. Conf.: Haverhill, 1st Ch., 1870-2; Newmarket, 1873-4; Dover, 1875-6; Concord, 1st Ch., 1877-8. Trans. to Wyoming Conf., 1879.
- Scott, Samuel.** 1833. Cabot, 1833; Craftsbury, 1834; St. Johnsbury, 1835; Sutton, Vt., 1836; Groton, 1837; Plymouth, 1838. Located, 1839.
- Searle, William S.** 1892. Lawrence, St. Paul's, 1892-5; Manchester, Trinity and Massabesic, 1896; Lawrence, St. Mark's, 1897-8; Merrimacport, 1899-1900; Lawrence, St. Paul's, 1901-2; Derry, 1st Ch., 1903. Died March 12, 1904.
- Shadduck, Plouden H.** 1808. No. Wakefield and E. Wolfeboro, 1908; Merrimacport, 1909-10; Marlboro and W. Swanzev, 1911-13. Trans. to Troy Conf., 1914.
- Shelling, Charles.** 1875. Nashua, Main St., 1875. Trans. to So. Cal. Conf., 1876.
- Sherman, Moses.** 1860. Stratford, 1860-1; Gilmanton, 1862-3; Landaff, 1864-5; Tuftonboro and Wolfeboro, 1866-8; Ossipee, 1869; Moultonville, 1870; Piermont, 1871-3; Sandwich Center, 1874-5; Rumney and Groton, 1876; Enfield and Enfield Center, 1877-8; Bow, 1879; East Tilton, 1880. Died August 3, 1880.
- Sias, Solomon.** Sup., 1830-6; 1837. Sup., 1838-45. Vt. Conf.
- Simpson, Matthew L.** N. H. Conf.: Amesbury, 1921-22. Transferred to Oklahoma Conference, 1923.
- Slason, James L.** 1836. Brattleboro, 1836; Rochester, Vt., 1837; Thetford, 1838; East Williamstown, 1839; Plainfield, 1840; Gaysville and Pittsfield, 1841; Barre, 1842-3; Salem, 1843-5; Essex Mission, 1846. Located, 1847.
- Smith, Albert G.** 1893. Wolfboro Junc. and Brookfield, 1893; Auburn and Chester, 1894-5; W. Rindge, 1896; Swiftwater and Benton, 1897; East Colebrook and E. Columbia, 1898; East Lempster and So. Acworth, 1899-1900. Withdrew, 1901.
- Smith, Anson C.** 1835. Cabot, Vt., 1835; Westfield, 1836-7; Moretown, 1838; Corinth, 1839; E. Corinth, 1840; E. Montpelier, 1841;

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- Thetford and Union Village, 1842; Thetford, 1843; Tunbridge, 1844. Vt. Conf.
- Smith, Charles H.** 1853. Derry, 1853; Gilmanton, 1854-5; Antrim and Windsor, 1856-7; Seabrook, 1858; Warren, 1859-60; Hinsdale, 1861; Deering and Antrim, 1862-3; Chichester, 1864-5; Warren, 1866-8; Lancaster, 1869-70; Bethlehem and Whitefield, 1871-2; Bethlehem, 1873; Epping, 1874. S'y, 1875-8; Sup., 1887. Died Feb. 7, 1912.
- Smith, Charles N.** 1842. Royalton and Cambridge Miss., 1842; Royalton, 1843; Randolph, 1844; So. Newmarket, 1847; Dover, 1848-9; Manchester, Elm St., 1850; P. E., Concord Dist., 1851; Gt. Falls, 1852-3; Agt. Tract Society, 1854; Agt. Conf. Sem., 1855; Agt. N. H. Conf. Sem., 1856-9. Located, 1860.
- Smith, Daniel J.** 1856. Columbia, 1856; Pittsfield, 1857; Fisherville, 1858; West Salisbury and Warner, 1859; Roscawen, 1860; East Alstead, 1861; East Alstead and Gilsum, 1862; Fisherville, 1863-5; Lancaster, 1866-8; P. E., White Mountain Dist., 1869; Grovetown and Stratford, 1869-70; Groveton, 1870; Rochester, 1871-3; Keene, 1874-5; Colebrook, 1876-8; Lancaster, 1879-81; Bethlehem, 1882-4; Lisbon, 1885-7; Franklin Falls, 1888-90; Newmarket, 1891-5; Marlboro, 1896-8; West Rindge, 1899-1903; Stratford, 1904-6; East Haverhill, 1907-9. Died April 19, 1909.
- Smith, Ebenezer A.** 1858. Lempster, 1858-9; Marlow, 1860; Marlow and Stoddard, 1861; Hillsboro Center, 1862; Lebanon, 1863-4; Nashua, Lowell St., 1865-7; Haverhill, Mass., 1868-9; St. Paul's, Manchester, 1870-2. Trans. to N. E. Conf., 1873.
- Smith, Eleazer.** 1830. Sutton and Burke, 1830; Lyndon, Vt., 1831; Danville, 1832-3; Portsmouth, 1834; Gt. Falls, 1835; Dover, 1836-7; Monpelier Village, 1838-9; Chelsea, 1840; Claremont, 1841-2; Hanover, 1843; Concord, 1844; Supp., 1845; Chaplain, N. H. State Prison, 1846-55; Fisherville, 1855; Epping, 1856; Salmon Falls, 1857-8; East Salisbury, Mass., 1859-60; Greenland, 1861-2; S. Newmarket, 1863-5; No. Salem, 1866-8; Raymond, 1869-70; Goffstown, 1871; Chaplain, N. H. State Prison, 1872-7; Sup., 1878. Died Feb. 2, 1879.
- Smith, Isaac.** 1843. West Windsor and So. Reading, 1843; No. Wardsboro, 1844; Vermont Conf.
- Smith, J.** 1833. Marlow, 1833; Grantham, 1834; Corinth, 1835; Thetford, 1836; St. Johnsbury, 1837; Westfield, 1838; Sutton, 1839; Cabot, 1840; Walden, 1842; Westfield, 1843-4; Vermont Conf.
- Smith, James G.** 1830. Pembroke, 1830; Poplin, 1831; Amoskeag, 1832-3; Rochester, 1834-5; Salisbury, 1836-7; Portsmouth, 1838; Gilmanton, 1839; Hartland, Vt., 1840; Lebanon, 1841; Landaff, 1842; Lancaster, 1843; Sup., 1844-88. Died April 10, 1888.
- Smith, John.** 1830. Barton, Vt., 1830; Corinth, 1831-2; Woodstock, 1833; Barnard, Vt., 1834-5; Weston, Vt., 1836; Sandwich, 1837-8; Lisbon, 1839; Lancaster, 1840; Greenland, 1841; Epping and Poplin, 1842; Epping, 1843. Sup., 1844-51. Sup., 1852-70. Sup., 1871-2. Died March 27, 1872.
- Smith, John, 2nd.** 1833. West Windsor, 1833; Northfield, 1834-6; Weston, 1837; Athens, 1838; Woodstock, 1839; Rindge and Richmond, 1840; Chesterfield and Keene, 1841; Brookfield and Tuftonboro, 1842; Tuftonboro, 1843; Durham, Barrington and Northwood, 1844; Barrington, 1845; Tamworth and Moultonboro, 1846; West Thornton, 1847-8. Located, 1849.
- Smith, John L.** 1832. Marlow, 1832; Goshen, 1833; Marlow, 1834. Brattleboro, 1835; Andover, 1836; Boscawen, 1837; Marlow, 1838; Athens and West Townsend, 1839; Athens and Putney, 1840; Guilford, 1841; Guilford and Brattleboro, 1842; Wilmington and Whittington, 1843. Vt. Conf.
- Smith, Otis G.** 1836. Northfield, 1836-7; Chester, 1838; Salem, 1839. Sup., 1840. Haverhill, 1841. Located, 1842.
- Smith, Watson W.** 1870. Goffstown, 1870; Henniker, 1871-3; Hudson, 1874; Manchester, 1st Ch., 1875-6; S'y, 1877; Derry, 1878-9; S'y, 1880; Portsmouth, 1881. Withdrawn, 1883.

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

- Smith, Walter Henry.** Michigan Conf., 1904; Inlay City, 1905-6; Grand Blanc, 1907; Manchester, 1908-9; Oxford, 1910-11; Marquette, 1912-13; Monroe, 1914-16; Augusta (Camp Custer), 1917-18; N. H. Conf.: Manchester, First Church, 1919-23. Transferred to Ohio Conf., 1924.
- Snow, Elihu.** 1876. Vt. Conf.: Gaysville, 1876-8; Plainfield, 1879-81; Ludlow, 1882-4; Franklin, 1885-7; Swanton, 1888-91; White River June., 1892-4. N. H. Conf.: Concord, 1st Ch., 1895-8. S'y, 1899-1902. Trans. to Me. Conf., 1903.
- Spalding, Jacob F.** 1871. Antrim, 1871; New Ipswich, 1872-4; Londonderry, 1875-7; East Salisbury, 1878-80; Hampton, 1881-3; East Salisbury, 1884-6; Seabrook, 1887; S'y, 1888-94. Located at his own request, 1895.
- Spaulding, Justin.** 1823. Unity, 1823; Craftsbury and Derby, Vt., 1824. N. E. Conf.: P. E., Missionary to South America. N. H. Con: Winchester, 1843; Haverhill Dist., 1844; Agent Biblical Institute, 1845; Claremont, 1846; P. E., Haverhill Dist., 1847-9; Dover, 1850-1; Manchester, Elm St., 1852; Portsmouth and Newington, 1853; Portsmouth, 1854; Salem, 1855; Sup., 1856-65. Died July 8, 1866.
- Spaulding, Russell H.** 1830. Newbury, 1830; Lancaster, 1831; Pembroke, 1832-3; Epping, 1834; Newington, 1835; No. Salem and So. Salem, 1836; No. Salem, 1837; Springfield and Charlestown, 1838; Woodstock, 1839-40; Chelsea, 1841-2; Barnard, 1843; Haverhill, 1844; P. E., Haverhill Dist., 1845-6; Canaan, 1847; Sup., 1848-9; Enfield, 1850; Sup., 1851. Located, 1852.
- Spear, E. Sup.** 1830. Sup., 1831-45. Vt. Conf.
- Spencer, George H.** 1890. At school, 1890; Methuen, 1891-3; Somersworth, 1895-7. Trans. to N. E. Conf., 1898.
- Spencer, H. A.** 1859. Canada, 1859-63; Vt. Conf.: St. Johnsbury Center, 1864-5; Newbury, 1866-7; Groton, 1868; Newport and Derby, 1869; Derby, 1870-1; St. Johnsbury, 1872; Montpelier, 1873-5; St. Albans, 1876-8; Springfield Dist., 1879-81; Montpelier Dist., 1882-5; Randolph and West Randolph, 1886-8. N. H. Conf.: Gt. Falls, 1889; Lawrence, Haverhill St., 1890-2. Trans. to Vt. Conf., 1893.
- Spencer, Jesse W.** 1847. Stark, 1847; Star, Milan, 1848; Columbia and Pittsburg Miss., 1849-50; Moultonboro and Tamworth, 1851-2; Tuftonboro and Wolfboro, 1853. Sup., 1854. Located, 1855.
- Spencer, Moses.** 1842. No. Wardsboro, 1842-3; Winhall Miss., 1844. Vt. Conf.
- Sprague, Ezra.** 1830. Lamprey River and Newmarket, 1830; Corinth, 1831; Montpelier, Vt., 1832; St. Johnsbury, 1833; Derby, Vt., 1834. Trans. to Troy Conf., 1835.
- Sprowls, Thomas W.** 1892. Derry, 1st Ch., 1892; Merrimacport, 1893-4; Nashua, 1895; Hinsdale, 1896. Trans. to Wis. Conf., 1897.
- Squires, Norman J.** 1865. Wilnot and Sutton, 1865; East Sanborn-ton, 1866-7. S'y, 1868-71, East Jaffrey. Withdrew, 1872.
- Stearns, G. W.** 1837. West Windsor, 1837; So. Newmarket, 1838; Chester, 1839-40; Haverhill and East Haverhill, 1841; Located, 1842.
- Steele, Joel A.** 1855. E. Me. Conf.: Columbia, Me., 1855-6; Prin. High School, Machias, Me., 1857; Milltown, Calais, Me., 1858-9; Belfast, 1860; Oldtown, 1861; Pembroke, Mass., 1862; Prin. High School, Scituate, 1863; Orleans, 1864; Teaching, Fitchburg, 1865; Re-admitted, N. H. Conf.: Union, 1866-7; Epping, 1868; No. Salem, 1869-70; Londonderry, 1871-2; Landaff, 1873-4; Milan, 1875; Con-toocook, 1876; S'y, 1877; Henniker, 1878-80; Canaan, 1881-2; S'y, 1883-1900; Sup., 1901. Died Sept. 29, 1903.
- Stevens, Jacob.** 1835. Chester, 1835; No. Salem and So. Salem, 1836; So. Salem, 1837; Hartland, 1838-9; Winchester, 1840-1; Bel-lows Falls and Walpole Mission, 1842; Portsmouth, 1843; Dover, 1844-5; Northfield, 1846; Claremont, 1847; Sup., 1848-50; Sup., 1851-68. Died March, 1869.

APPENDICES

- Stevens, James H.** 1833. Lancaster, 1833; Orford, 1834; Canaan, 1835; Landaff, 1836; Bethlehem, 1837; Tunbridge, Vt., 1838; Thetford and Strafford, 1839; Wilmington, 1841-2; Hartland, 1843-4; Vt. Conf.
- Stevenson, D.** 1876. Lawrence, Haverhill St., 1876-7; Claremont, 1878-9. Transferred to Kentucky Conf., 1880.
- Stickney, Ezekiel W.** Sup., 1831. Lamprey River and Newmarket, 1832-3. Trans. to N. E. Conf., 1834.
- Stinchfield, Josiah P.** 1855. New Ipswich, 1855; Littleton, 1856; Piermont, 1857; Chesterfield, 1858; Sandwich Center, 1859; Sandwich, 1860; Manchester, 1st Ch., 1861; Deerfield, 1862-3. Located, 1864.
- Stoddard, William H.** 1830. Weathersfield, 1831; Weston, 1832-3; Cavendish, Vt., 1834; Stockbridge, 1835-6; Tunbridge, Vt., 1837. Located, 1838.
- Storrs, George.** 1830. Great Falls, 1830; Portsmouth, 1831; Great Falls, 1832; Concord, 1833-4; Sup. Henniker and Deering, 1835. Located, 1836.
- Stratton, Frank K.** 1860. So. Newmarket, 1860; Hampton, 1861-2; Chap. 11th N. H. Vols., 1863; Great Falls, Main St., and Salmon Falls, 1864; Gt. Falls, Main St., 1865-6; Rochester, 1867. Trans. to N. E. Conf., 1868. Trans. to N. H., 1883. Grace Ch., supplied 1881-82. Stationed G. Ch., 1883. Trans. to N. E., 1884.
- Strout, Edward Cooke.** 1887. Maine Conf.: Utah Mission, 1887-9. School of Theol., B. U., 1889-92; Gorham, Me., 1892-6; Saco, 1897-1900. N. H. Conf.: Baker Memorial, Concord, 1901-6; Nashua, Main St., 1907-14; Dist. Supt., Manchester Dist., 1915. Died Jan. 3, 1916.
- Stuart, William H.** 1866. Sandown, 1866; Piermont, 1867; Enfield, 1868; Enfield and Enfield Center, 1869; Wilnot, 1870; Sunapee, 1871; Rindge, 1872-3; No. Salem, 1874-5; Brookline, 1876-7; Hillsboro Bridge, 1878-9; Kingston, 1880; Candia and Chester, 1881-2; Candia and Deerfield, 1883; Raymond, 1884; Raymond and Freemont, 1885; Tuftonboro Circuit, East Wolfboro and Wakefield, 1886; Hinsdale, 1887-8. Withdrew, 1889.
- Stubbs, Robert S.** 1852. East Sanbornton Miss., 1852; Meredith Village, 1853; Manchester, 1st Ch., 1854; Plymouth, W. P., Holderness, Campton and Thornton, 1855; Plymouth and Campton, 1856; Great Falls, Main St., 1857; Keene and Gilsum, 1858; Keene, 1859; Claremont, 1860-1; Newmarket, 1862; Lawrence, Haverhill St., 1863; E. Salisbury, Mass., 1864; Nashua, Chestnut St., 1865-6; Dover, 1867-8; Lisbon, 1869-71; Agent Conf. Seminary, 1872; Chaplain Western Seamen's Friend Society, 1873. Trans to St. Louis Conf., 1874. In 1876, Bishop Peck transferred him to East Oregon Conf. In 1879 became a Congregationalist. In 1912 readmitted, in Puget Sound Conf., and placed on the S'y list, credentials duly recognized.
- Suitor, Sydney G.** 1911. Pittsburg, 1911; Rumney, 1912-13. Trans. to Vt. Conf., 1914.
- Sweatland, Ira A.** 1831. Barton, Vt., 1832; Cabot, 1833; St. Johnsbury, 1834; Danville, 1835. Located, 1836. Irasburg, 1840-1; Lyndon and Center, 1842; Warren, 1843- (45, Sup.) 47; Kingston, 1848-9; Hampton, 1850; E. Salisbury, 1851-2. Sup., 1853-9. Trans. to W. Wis. Conf., 1860.
- Sweet, John E.** 1896. Rumney, 1896; Alexandria, 1897-8; Moultonboro, 1899-1902; Ashland, 1903-5; Grantham and W. Springfield, 1906. Trans. to Vt. Conf., 1907.
- Sweetser, S. B.** 1873. Haverhill, Mass., 1st Ch., 1873-4. Trans. to New Eng. Conf., 1875.
- Tabor, Church.** 1863. Stratford, Stark and Milan, 1863; Stratford and Northumberland, 1864; Columbia, 1865. Trans. to Vt. Conf., 1866.
- Taggart, Irad.** 1855. Antrim, Windsor and Deering, 1855; Monroe and Lyman, 1856-7; Landaff, 1858-9; Union, 1860-1; Kingston, 1862;

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- Salem, 1863-4; Londonderry, 1865; Marlboro, 1866-7; Hillsboro and Hillsboro Center, 1868; Hillsboro, 1869; New Ipswich, 1870-1; Marlow, 1872-4; Winchester, 1875-6; Winchester and Richmond, 1877; Brookline, 1878-80; Goffstown Center, 1881-2; Canaan and E. Canaan, 1883-5; Gilmanton, 1886-7; Londonderry, 1888-92; West Rindge, 1893; No. Charlestown and West Unity, 1894; Brookline, 1895; East Candia, 1896; Sup., 1897-1907. Died May 10, 1907.
- Taggart, John.** 1845. Me. Conf.: Penobscot, 1845; Harrington, 1846-7; Hampden, 1848. Located, 1849. Re-admitted, N. H. Conf.: Canaan Street, 1853. Located, 1854. Died March 27, 1875.
- Tansom, William C.** 1868. No. Monroe, 1868. Re-admitted, 1872. Jefferson, 1872; Whitefield and Carroll, 1873; So. Tamworth and No. Sandwich, 1874-5; Seabrook, 1876-7; Pittsburg, 1878. Withdrawn, 1879.
- Taplin, Horatio N.** 1841. Tuftonboro and Wolfeboro, 1841; Hampton, 1842-3; So. Newmarket, 1844-5; Epping and Poplin, 1846; Epping, 1847; Manchester, First Ch., 1848; Landaff, 1849-50; Enfield Miss., 1851; Sandwich, 1852; Sandwich Center, 1853; Plymouth, W. Plymouth and Holderness, 1854. Died Jan. 19, 1855.
- Taylor, Charles William.** Manchester, First Ch., 1873-4; Lawrence, Mass., Trinity Church, 1875-6; Marlow, 1877-9; Hudson, 1880-2; So. Newmarket, 1883; Penacook, 1884-6; Haverhill, Mass., Wesley Ch., 1887; Manchester, St. James' 1888; Derry Depot, St. Luke's Church, 1889-91; Sunapee, 1892-6; Salisbury, Mass., 1897-1900; Newmarket, 1901-3; Warren, 1904-8; Canaan Street and Canaan, 1909-22. Ret., 1923-25. Laconia. Died July 28, 1925.
- Taylor, Foster William.** Troy Conf.: Bothersville, 1908-9; Galway, 1909-11; Troy, 1911-13; N. H. Conf.: Concord, Baker Memorial, 1913-15; Asst. Morgan Memorial, 1916; Field Sec. Playground and Recreation Asso. of America, 1917-18; Field Sec'y American Red Cross, 1919-20; S'y, 1921. Transferred to Troy Conference, 1922.
- Tebbetts, Ira J.** 1871. Union and Milton Mills, 1871; Milton Mills, 1872; Jefferson, 1873; East Haverhill, 1874-5; Gilford Village, 1876-8; Piermont, 1880-1; Stark, 1882-3; Landaff, 1884-5; No. Salem, 1886-7; Milton Mills, 1888; Moultonville, 1889-90; Gilford, 1891-2; S'y, 1893-4. Located at his own request, 1895.
- Templeton, James.** 1830. Montpelier, 1831; Lyndon, Vt., 1833-4; Northfield, 1835; Danville, 1836-7; Lyndon, 1838-9; Newbury, 1840; East Williamstown, 1841-2; East Montpelier, 1843. Located, 1844.
- Tenney, Amos S.** 1840. Deering and Hillsboro, 1840; Rindge and Richmond, 1841; E. Sanbornton, 1842; Unity and Lempster, 1843-4; Alstead and Keene, 1845; Walpole Mission, 1846-7; Gilsum Miss., 1848; Chesterfield and Hinsdale, 1849-50; Landaff, 1851-2; Plymouth, 1853; Sup., 1854-5. Located, 1856.
- Thomas, George B.** 1901. Supplied Flat River, Mo., 1901-2; Supplied Winchester, Kan., 1903; St. Louis Conf.: Poplar Bluff, Mo., 1904-5; Pres. Carleton College, Mo., 1905-9; N. H. Conf.: Concord, 1st Ch., 1909-12; Manchester, St. Paul's, 1913-15. Trans. to N. E. Southern Conf., 1916.
- Thomas, George C.** 1859. Enfield, 1859; Haverhill, N. H., 1860; Brookline, 1861; Brookline and Amherst, 1862. Transferred to Troy Conf., 1863.
- Thomas, William H.** 1861. No. Salem, 1861-2; Laconia, 1863; Chaplain 4th N. H. Vols., 1864; Manchester, St. Paul's, 1865-6. Trans. to N. Y., East Conf., 1867.
- Thompson, Henry S.** 1879. From Wilmington Conf.: Bristol, 1879; Bristol, Hebron and Alexandria, 1880-1; Keene, 1882-4. Trans. to Wilmington Conf., 1885.
- Thrasher, Eugene H.** 1888. N. E. Conf.: Weston, 1888-90; Windendon, 1891-3; Lynn, Broadway, 1894-6; Easthampton, 1897-8. Wilmington Conf., 1900. Minn. Conf.: Janesville, 1901-2. S'y, 1903. N. H. Conf.: supplied Auburn and Chester, 1904; Auburn and Chester, 1905. Trans. from N. E. (possibly N. H.) Conf. to E. Me., 1906.

APPENDICES

- Thurston, James.** 1838. Me. Conf., Brookville Cir., 1838; East Machias, 1839; Lubec, 1840. Located, 1841. Readmitted, Gray Cir., 1844; Camden, 1845; Belfast, 1846-7; Portsmouth, N. H., 1848. Trans. to N. H. Conf., 1849; Newmarket, 1849; Suncook, 1850-1; Salmon Falls, 1852; Greenland, 1853-4; P. E., Dover Dist., 1855-8; Bangor, Me., 1859; Newport, N. H., 1860-1; Amesbury, 1862; P. E., Claremont Dist., 1863-5; Bristol, 1866-8; Dover, 1869-70. S'y, 1871-8; Epping, 1879-81; S'y, 1882-6. Sup., 1887-99. Died Sept. 15, 1899.
- Tilton, Charles N.** 1894. Enfield, Enfield Center and West Canaan, 1894; Enfield and West Canaan, 1895; Newmarket, 1896-8; Manchester, Trinity, 1899-1902; Lisbon, 1903-4. Trans. to No. Minn. Conf., 1905.
- Tilton, Rufus.** 1839. Sandown, 1839-40; Chichester, 1841; Seabrook, 1842; Marlow, 1843-4; Rindge, 1845-6; Peterboro, 1847-8; North Salem, 1849-50; Sandwich, 1851; Warren, 1852-3; So. Tamworth, 1854; S'y, 1855-6. Located, 1857-8. Readmitted, Sup., 1859; Croydon, 1860-1; North Enfield, 1862; Derry, 1863; Derry and Hampstead, 1864; S'y, 1865-75; Sup., 1876-93. Died Feb. 27, 1893.
- Titus, Edward A.** 1859. Troy Conf.: Isle La Motte, 1859-60. Trans. to Vt. Conf.: Bakersfield, 1861-2; West Berkshire, 1863-5; St. Johnsbury, 1866-8; N. H. Conf.: Concord, 1869-71. Trans. to N. E. Conf.
- Tompkins, Frank P.** 1867. Bath, 1867; Amesbury, 1868-9; Chaplain State Reform School, Westboro, Mass., 1870. Withdrawn, 1871.
- Townsend, Luther T.** 1862. Salem, Pleasant St., 1862-3. Trans. to N. E. Conf., 1864.
- Trefren, John L.** 1856. Salem, 1856-7; Enfield, 1858, Methuen, 1859-60; Rochester, 1861-2; Newmarket, 1863-4. Trans. to Nevada Conf., 1865.
- Trickey, Ebenezer D.** 1834. Rochester, 1834; Strafford, 1835; Seabrook, 1836; Seabrook and Hampton, 1837; Greenland and Hampton, 1838; Greenland, 1839; Exeter, 1840-1; Haverhill Mission, 1842. Located, 1844.
- Trow, Joseph Henry.** Goshen, 1876; Webster, 1877; West Unity, 1878; South Acworth, 1879-80; Rumney and West Plymouth, 1881-3; Lake Village, 1884; Haverhill, 1885-7; Canaan and Canaan St., 1888-9; Groveton and Stratford, 1890-4; Winchester and Westport, 1895-8; West Derry, 1899; Antrim, 1900-1; Grasmere and Goffstown, 1902-4; Henniker and East Deering, 1905-6; S'y, 1908-13; Assistant, Plymouth, 1913-23. Ret., 1924-25. [Plymouth.] Died Sept. 16, 1926.
- Turkington, William H.** N. E. So. Conf.: Tolland Ct., 1880-2; Warehouse Point, 1883-4; No. Manchester Ct., 1885. Wyoming Conf.: Luzerne, Pa., 1886. S'y, 1887. N. H. Conf.: Suncook, 1888-90; Lebanon, 1891-2; Tilton and East Tilton, 1893-4; Woodsville, 1895. Withdrawn, 1896.
- Twitchell, Albert.** 1884. Lyman, 1884; Woodsville, 1885-7; Antrim, 1888-9. Withdrawn, 1890.
- Twitchell, Zeb.** 1830. Goshen, 1830; Unity, 1831-2; Wardsboro, 1833-4; Athens, Vt., 1835; Charlestown, 1836; Woodstock, 1837; Bosward, 1838; Sup., 1839-40. Located, 1841. Rochester, Vt., 1843-4. See Vt. Conf., 1845.
- Tyrie, Thomas.** 1871. Groveton, 1871; Manchester, 1st Ch., 1872. Served the F. Baptist Church. Trans. N. H. and Maine and admitted to the Maine Conf., 1879. Gorham, 1879-80; Auburn, 1881-2. Trans. from Maine Conf. to N. H. Conf., 1883; Gt. Falls High St.), 1883-5; Plymouth, 1886-8; Lawrence, Garden St., 1889-93. Trans. to Vt. Conf., 1894.
- Upham, Walter H.** Supplied Piermont, 1913. N. H. Conf.: Piermont, 1914; Auburn and Chester, 1915-16. Transferred to Central Penn. Conference, 1917.
- Van Buskirk, George Bennett.** St. Louis Conf.: Ulrich, Mo., 1906; Huntingdale, 1907; Schell City, 1908; So. Kansas Conf.: Arcadia,

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- Kan., 1908-9; Mont Ida, 1910; Lone Elm, 1911; Parker, 1912. N. H. Conf.: Antrim, 1912-15; Lebanon, 1916. Transferred to Kansas Conference, 1917.
- Wadsworth, Arthur.** 1897. Milford and Amherst, 1897; Munsonville, 1898-9; Alexandria, 1900; Fitzwilliam Depot and Richmond, 1901. Trans. to N. E. So. Conf., 1904.
- Wagner, Jesse.** 1862. Lempster, 1862-3; Keene, 1864-5. Trans. to N. Eng. Conf., 1866.
- Walker, J. W.** 1876. Amesbury, 1876-7; Keene and Surry, 1878; Methuen, 1879-80; Exeter, 1881-2. Trans. to N. W. Iowa Conf., 1883.
- Wallace, Charles William.** E. Maine Conf.: Sangerville, 1903-4; Searsport, 1905. Maine Conf.: Monmouth, 1906-9; Berwick, 1910; S'y, 1911-15. N. H. Conf.: Moultonville and Ossipee Mt., 1916-17. Died Jan. 14, 1918.
- Wallingford, Philander.** 1843. N. E. Conf.: Natick, 1843; Barre, 1844-5. Located, 1846. Supplied Rochester, N. H. Supplied Rye, 1847. Re-admitted, N. E. Conf., Winchendon, 1850-1; No. Brookfield, 1852-3; Shelburne Falls, 1854; Holyoke, 1855. Located, 1856. Supplied Walpole, 1857-8; Cornish, 1859; Hartland, Goshen, N. H., So. Newmarket, Weathersfield, Bow Cong. Ch. Re-admitted to N. H. Conf., 1881. Died Aug. 6, 1887.
- Walters, Charles H.** 1882. New Eng. Conf.: Southwick, 1882-4; Chester, 1885-6; Cochituate, 1887-9; Cliftondale, 1890-2; Gardner, 1893-4; Southbridge, 1895-8; N. E. Southern, Warren, R. I., 1899; Eastham and Orleans, Mass., 1900; Allawaugan, Conn., 1901; N. H. Conf., Nashua, Arlington St., 1902-3; Newport, 1904-6. Trans. to Central Ill. Conf., 1907.
- Warner, Greenleaf P.** 1849. Thornton, 1849; Wolfboro, Brookfield and Milton Mills, 1850; Columbia Miss., 1851-2; Cornish, 1853; Unity, Lempster and Acworth, 1854; Grantham, 1855-6; Gilmanton, 1857-8; Hampstead, 1859; Bath and Benton, 1860-1. Located, 1862.
- Warren, Horace A.** 1830. Barton, Vt., 1830; Westfield, 1831-2; Derby, 1833; Sutton, 1834; Westfield, Vt., 1835-6. Located, 1837.
- Watkins, Orick W.** 1853. Columbia, Stewartstown and Pittsburg, 1853-4; East Haverhill, 1855-6; Grantham, 1857-8; Monroe and Lyman, 1859-60; Thornton, 1861. Located, 1862.
- Watson, John.** 1884. Minn. Conf.: Byron, 1884; Caledonia, 1885-7; Minneiska., 1888-90; Zumbrota, 1891-3; Lake City, 1894-8; Stillwater, 1899-1900; Albert Lea, 1901-2; Northern Minn. Conf.: Wadena, 1903-5. N. H. Conf.: Lisbon, 1905-6. Trans. to E. Me. Conf., 1907.
- Way, Nathaniel O.** 1830. Meriden, 1830; Tuftonboro, 1831-2; Lancaster, 1833; Newbury, Vt., 1834. Located, 1835.
- Webb, Floyd S.** 1909. Kansas Conf.: Highland Park, Topeka, Kan., 1909; Admire, 1910. At school, 1910-13. Supplied Henniker, N. H., 1912. N. H. Conf.: Salem, Pleasant St., 1913-14. Transferred to Nebraska Conf., 1915.
- Webster, Alonzo.** 1837. Guilford, Vt., 1837; Putney and West Brattleboro, 1838; Bellows Falls, 1839; Keene and Nelson, 1840; Chesterfield and Keene, 1841-2; Newbury, 1843; Barre, 1844. See Vt. Conf., 1845.
- Webster, William R.** 1864. N. Y. East Conf.: New Rochelle, 1st Ch., 1864-5; Greenwich, Ct., 1866; N. Wilton, Ct., 1867-8; New Milford, Ct., 1869-70; Olinville, N. Y., 1871-3; Seymour, Ct., 1874; Cutchogue, 1875-6; Freeport, N. Y., 1877-8; Orient, 1879. Financial Agt. Gilbert Sem., supplied George St. Ch., New Haven, Ct., 1880-1. Financial Agt. Gilbert Sem., 1882-3. N. Y. Conf.: Sugar Loaf, 1884-5; Millerston, N. Y., 1886-8; Sheffield, Mass., 1889; German-town on Hudson, 1890. N. H. Conf.: Suncook, 1891-2; Bethlehem, 1893; Salisbury, 1894-6; Haverhill, 1897. Financial Agt., Mallalieu Sem., 1898. Vice-Pres., Mallalieu Sem., 1899-1901. Trans. to N. Y. East Conf., 1902.

APPENDICES

- Wells, Dennis.** 1830. Unity; Weston, Vt., 1831-2; Stockbridge, Vt., 1833; Bethel, 1834; Hartland, Vt., 1835. Located, 1836.
- Wells, E.** 1830. P. E., Danville Dist., 1831; Plymouth Dist., 1832-5. S'y, 1836-7. Sup., 1838-44. Vt. Conf., 1845.
- Wells, George F.** 1834. Lunenburg, Vt., 1834-5; Cabot, Vt., 1836-7; Craftsbury, Vt., 1838-9. S'y, 1840. Sup., 1841. Supplied Thornton and Woodstock, N. H. Effective, West Plymouth, 1842; Landaff, 1843. Sup., 1844-50. Effective, Hudson, 1851. Sup., 1852. (Supplied, Peacham, Vt., 1858; Worcester, Vt., 1859-60; West Berlin and Northfield Falls, 1861-2; Warren, Vt., 1863; Bethel, 1864-5; West Bradford, 1866-7.) Cornish, 1869-71; Lempster, 1872-3; East Lempster, 1874; North Charlestown, 1875-7. Sup., 1878-83. Died April 8, 1883.
- Wentworth, George S.** 1873. So. Acworth, 1873; Rindge, 1874; Lempster, 1875-6; No. Grantham and West Enfield, 1877-8; New Ipswich, 1879. Located, 1880.
- Wheeler, John W.** 1838. Henniker and Deering, 1838; North Charles-town, 1839; Plainfield, 1841; Haverhill and East Haverhill, 1842; East Haverhill, 1843. Located, 1844.
- Whidden, Samuel F.** 1859. Croydon, 1859; Alexandria and Hebron, 1860; Piermont, 1861-2; Hampton, 1863. Located, 1864.
- White, Fred E.** 1879. Auburn, 1879; East Kingston, 1880-1; Epping, 1882-4; Bethlehem, 1885-6; Newmarket, 1887-9; Salem, Pleasant St., 1890-1. Trans. to East Me. Conf., 1892.
- Whiteside, Thomas.** 1890. Antrim, 1890-1; Lawrence, St. Marks, 1892-3; Exeter, 1894; S'y, 1895; Franklin Falls, 1896-7; Littleton, 1898-9; Portsmouth, 1900-3; Lancaster and Grange, 1904-6; Sun-cook, 1907-10. Trans. to East Me. Conf., 1911.
- Whitney, Walter F.** 1907. Milford, 1907-8; Hillsboro and Hillsboro Center, 1909-11. At school, 1912. Trans. to Nebraska Conf., 1913.
- Wickham, William.** 1839. Cavendish, 1839; Londonderry, 1840-1; Sup. (Wilmington, 1842), 1843-4. Vt. Conf., 1845.
- Wiggin, Silas.** 1836. St. Johnsbury, Vt., 1836; Chelsea, 1837; St. Johnsbury, Vt., 1838; Westfield, 1839; Derby and Holland, 1840-1; Cabot and Calais, 1842; Lyman, N. H., 1843; Columbia and Stratford, 1844-5; Littleton and Bethlehem, 1846; Sup., 1847. Died, Dec. 17, 1886.
- Wilbur, Warren.** 1830. Epping, 1830; Northfield and Gilmanton, 1831; Northfield, 1832; Bristol, 1833; Salem, 1834-5; Chichester, 1836; Kingston, 1837; Seabrook, 1838; Kingston and East Kingston, 1839; No. Salem, 1840-1. Sup., 1832-72. Died Dec. 6, 1872.
- Wilcox, David.** 1836. Barre, 1836; Norwich, 1837; Bethlehem, 1838; Sandwich, 1839; Haverhill, 1840; Hartland, Vt., 1841-2; Putney and Athens, 1843-4. See Vt. Conf., 1834.
- Wilcox, Washington.** 1830. Hartland, Vt.; Brookfield, 1831; Nor-wich, Vt., 1832; Barnard, Vt., 1833; East Williamstown, 1834. Expelled, 1835.
- Wilkins, Elijah R.** 1853. Manchester, 1st Ch., 1853; Chichester and Loudon, 1854; Henniker and Hopkinton, 1855; Henniker, 1856; Plymouth and Campton, 1857-8; Lancaster, 1859-60; Lisbon, 1861; Chaplain, 5th Regt., N. H. Vol., 1862; Amesbury, 1863-4; Rochester, 1865-6; Nashua, Chestnut St., 1867-9; Keene, 1870-1; Newmarket, 1872; Newport, 1873-4; Claremont, 1875-7; Laconia, 1878-9; La-conia and Lake Village, 1880; Fisherville, 1881-3; Chaplain N. H. State Prison, 1884-96. S'y, 1897-8. Chaplain N. H. State Prison, 1899-1905. S'y, 1906-7. Sup., 1908. Died Sept. 30, 1908.
- Wilkins, Wesley Jerome.** Moultonboro, 1887-9; Bethlehem, 1890-92; Laconia, Trinity, 1893-5; Haverhill and Piermont, 1896; Methuen, Mass., 1897-9; Raymond and East Candia, 1900-2; Londonderry, 1904; Hinsdale, 1905-6; Sanbornville and Brookfield, 1907-9; Hamp-ton and Smithtown, 1910-11; Oaklands, 1912-15; Ret., 1916-22. [Whitinsville, Mass.] Died Dec. 10, 1923.
- Williams, George G.** 1906. Milan and Dummer, 1906-7; Haverhill, 1908; Greenland, 1909. Located, at his own request, 1910.

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- Williams, Horace Blake.** Rock River Conf.: Chicago, Morton Park, 1901-2; Elsdon, 1903-4; N. E. (Cong. Church) Chicago, 1905-7; Chicago, Simpson, 1908; Evanston, Covenant, 1909-12. N. H. Conf.: Concord, First Ch., 1912-15. N. E. Conf.: Lynn, Mass., First Ch., 1916-19. N. H. Conf.: Manchester, St. Paul's, 1920-24. Leave of absence, 1925. Located, at his own request, 1926.
- Williams, J. M.** Trans. from Me. Conf. and Stationed Concord, 1st Church, 1885; Manchester, St. Paul's, 1886-8. Trans. to N. E. So. Conf., 1889.
- Williams, Sylvester P.** Bristol, 1830; Northfield and Gilmanton, 1831; Bristol, 1832; Landaff, 1833; Lancaster, 1834; Lancaster and Androscoggin and Magalloway Mission, 1835; Rochester, Vt., 1836-7; Chelsea, Vt., 1838-9; Brookfield and Randolph, Vt., 1840-1; Agt. American Bible Society, 1842-3; P. E., Danville Dist., 1844. See Vt. Conf. 1845.
- Williams, W. H. H.** 1868. Unity and West Unity, 1868-9. Trans. to Troy Conf., 1870.
- Wing, Lyman.** 1835. E. Williamstown, Vt., 1835; Corinth, 1836-7; Bethel, 1838; White River, 1839; East Monpelier, 1840; Sharon, Norwich and Stratford, 1841; Gaysville and Pittsfield, 1842; Sup., 1843. Died July 2, 1843.
- Winsor, Thomas.** 1876. Lyman, 1876; Haverhill, 1877; Rumney and Groton, 1878; No. Grantham, 1879; Croydon, Grantham and No. Grantham, 1880; Peterboro, 1881. Located, 1882.
- Wood, Harvey C.** 1851. Marlow and Lempster, 1851; Prin. Marlow Academy, 1852; Winchester, 1853. Trans. to So. Ill. Con., 1854.
- Woodhull, Will Seranton.** Michigan Conf.: North Muskegon, 1899; Pentwater 1900-3; Franksville, 1904-5; Idaho Conf.: Pocatello, 1906-10; Iwin Falls, 1911-13; N. E. Ohio Conf.: Cleveland, Lincoln Park, 1914-17; Broadway, Asso. Pastor, 1918; Phila. Conf.: Scott Ch., Philadelphia, 1919; N. H. Conf.: Portsmouth Atlantic Heights, 1920. Transferred to Oklahoma Conference, 1921.
- Woodward, Charles B. M.** 1839. Columbia, 1839; Columbia and Stratford, 1840; East Sanborton, 1841; Boscawen and Wilmot, 1842; Salem, 1843-4; Hooksett, 1845; Tuftonboro, 1846. Sup., 1847-81. Died Sept. 9, 1881.
- Woodward, Harvey.** No. N. Y. Conf. Trans. to N. H. Conf.: Great Falls, High St., 1875-6; Bristol, 1877-8; Fisherville, 1879-80; Lacomia, 1882. Newmarket, 1883. S'y, 1884-6. Trans. to St. John's River Conf., 1887. Trans. to N. H. Conf., 1889. Withdrew, 1889.
- Wooley, Henry J.** 1830. Hartland; Norwich, Vt., 1831; Marlow, 1832; Athens and Putney, Vt., 1833; Guilford, 1834; No. Wardsboro, 1835; Weston, Vt., 1836-7; Wentworth, 1838; West Plymouth, 1839; Stockbridge and Pittsfield, Vt., 1840; Moretown, Vt., 1841-2; West Norwich, Vt., 1843; W. Norwich and Sharon, Vt., 1844. See Vt. Conf., 1845.
- Woorster, John.** 1830. Sandwich, 1830; Milton, 1831; Epping, 1832; Pembroke, 1833; Cabot and Walden, 1834; Barre, Vt., 1835. Located, 1836.
- Worthing, Amos H.** 1830. Northfield and Gilmanton, 1830; Lamprey River and Newmarket, 1831; Winchester, 1832; Salisbury and Exeter, 1833. S'y, 1834. Sup. at Springfield, Vt., 1835. Located, 1836. Rochester, N. H., 1838-9; Greenland, 1840; So. Newmarket, 1841; Pembroke, 1842; Hudson, 1843. Sup., 1844-52. Located, 1853.
- Wright, Orrin P.** 1877. East Canaan, 1877; Winchester and Richmond, 1878-80; Salem, Pleasant St., 1881-2; Colebrook, 1883-4; Whitefield, 1885. Trans. to Wyoming Conf., 1886.
- Wright, Earl Cranston.** St. Louis Conf.: Pacific and Sullivan, 1911. Central N. Y. Conf.: Camillus, 1911-13. N. H. Conf.: Salem, First, and Ayer's Vil., 1914-16. Transferred to St. Louis Conference, 1917.
- Young, Charles.** 1856. Methuen, 1856; Raymond, 1857; Manchester, No. Elm St., 1858-9; Greenland, 1860; Nashua, Lowell St., 1861-2;

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Great Falls, High St., 1863-4; Haverhill, Mass., 1865-66; Newport, 1867. Trans. to Prov. Conf.: 1868.

Young, James M. 1834. Newington, 1834; Grantham, 1835; Caven-
dish, Vt., 1836; Stratford, 1837; Barrington, 1838; Seabrook, 1839;
Methuen and Dracut, 1840-1; Kingston and East Kingston, 1842;
Kingston, 1843; Milton and Wakefield, 1844; Hampton, 1845. Sup.,
1846. Located, 1847. Died Nov. 27, 1884.

7. PASTORAL RECORD

OF THE PRESENT MEMBERS OF THE CONFERENCE

NOTE—The appointment last named is the Post-office Address. Excep-
tions in brackets. S'y—Supernumerary. Ret.—Retired.

Albright, Roger. Supplied Dover, Asst. at St. John's, 1917; N. H. Conf.: Salisbury, Mass., 1918; Area Director Board of Sunday Schools, 1919-20. Supt. Elementary Dept., Board of Sunday Schools, 1921-24. Supt. Leadership Training, 1925-27. S'y, 1928. 53 E. Washington St., Chicago, Ill.

Alexander, Lester Ellsworth. Milton Mills, 1916-19; Jefferson, 1920-24; Hillsboro and Hillsboro Center, 1925-28.

Andrews, Frederick John. N. H. Conf.: Without appointment to at-
tend school, 1915-16; (Supplied in N. Y. East Conf.) Merrimacport,
1917-18. Penacook, 1919. Lawrence, Mass., St. Paul's, 1920-24.
Plymouth and Ashland, 1925-26. Claremont, 1927-28.

Armitage, Clyde Foster. Rock River Conf.: Kent, Ill., 1910; High-
land Park, 1911. N. H. Conf.: Salem, 1912; Nashua, Arlington St.,
1913; Asst. Sec. Laymen's Miss. Movt., 1914-17. Asst. Sec. Com.
Social Service, 1918-19. Secretary Inter-church World Movement,
1920-21; Radcliffe Chautauqua, 1921; S'y, 1922-23. Asst. Sec.
Federal Council of Churches of Christ in America, 1922-25. S'y,
1926-28.

Armitstead, Johnson Newton. Hudson, 1923-25. Winchester, 1926-28.

Babcock, Donald Campbell. Supplied Excelsior, Wash., 1909. Colum-
bia River Conf.: Pleasant Prairie, 1909-10; supplied Salem, Pleas-
ant St., N. H., Sept., 1910. N. H. Conf.: Salem, Pleasant St., 1911;
Newport, 1912-13; Somersworth, 1914-16; Lebanon, 1917-18; Pro-
fessor in State College, 1919-. S'y., 1925-28.

Bakatel, Oliver Sherman. Pittsburgh Conf.: Malvern, 1870; Ham-
mondsville, 1871; Bloomfield, 1872-4; California, Pa., 1875; Fay-
ette City, 1876; N. H. Conf.: So. Newmarket, 1877-78; Manchester,
Tabernacle, 1879-80; Methuen, Mass., 1881-3; Greenland, 1884-6;
Portsmouth, 1887-90; P. E., Manchester Dist., 1891-6; P. E.,
Concord Dist., 1897-1902; New England Field Worker for S. S.
Union, 1903-4; Superintendent of Special Correspondence of S. S.
Union, 1905-6; Special Secretary for Sunday schools of Methodist
Episcopal Church, 1907-10; editor Year Book and General Minutes,
1911. New York City, 150 Fifth Ave.

Barker, Robert Storer. West Milan, 1913; Stratford, 1914; Haverhill
and Piermont, 1915-16; Antrim, 1917-19; W. Rindge, 1920-21;
Hampton and Smithtown, 1922-28.

Blake, Edgar. Salem, First Ch., 1896-8; Lebanon, 1899-1902; Man-
chester, St. Paul's, 1903-8; Asst. Sec., Board of Sunday Schools,
1908-11; Cor. Sec., Board of Sunday Schools, 1912-20. Bishop of
M. E. Church, 1920-28. Res., Indianapolis, Indiana.

Boyd, Amos Preston. Oregon Conf.: North Bend, 1905; Roseburg,
1906; Portland, Sellwood Ch., 1907. Georgia Conf.: Atlanta,
Egleston Memorial, 1908. Holston Conf.: La Follette, Tenn., 1909-14.
E. Maine Conf.: Dexter, 1915. N. H. Conf.: Supplied at Wood-
stock, Vt.; S'y, 1917-22; Whitefield, 1924-25. Exeter, 1926. S'y,
1927-28.

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- Brachetti, Giulio Camillo.** Northern New York Conf.: Frankfort, N. Y., Italian Work, 1910-22. Troy Conf.: Schenectady, N. Y., Italian Work, 1923-25; retired, 1926-27; supplied Methuen, Mass., Italian Mission, Sept. 1927. N. H. Conf.: Methuen Mass., Italian Mission, 1928.
- Brown, Irving Charles.** Supplied Swiftwater and Benton, 1892. N. H. Conf.: Swiftwater and Benton, 1893-4; Groveton and Stratford, 1895-6; Monroe and N. Monroe, 1897-1900; Hillsboro Bridge and Center, 1901-4; Salisbury, Mass., 1905-7; Whitefield, 1908-12; Franklin 1913-18; Woodsville, 1919-21; Milford, 1922-25. Salem, Tenney Memorial, and Ayer's Village, 1925-28.
- Buckley, George John.** Supplied Marlow, 1912; Alexandria, 1913. N. H. Conf.: Alexandria, 1914-17; Haverhill and E. Haverhill, 1918-21; Woodsville, Benton and Swiftwater, 1922-24. Woodsville, 1925-26. Plymouth, 1927-28.
- Burns, Dick Ezra.** Supplied Wilmot and West Andover, 1893-4; Grantham and West Springfield, 1895-8. N. H. Conf.: Grantham and West Springfield, 1899; Henniker, 1900-2; Moultonboro, 1903-5; Moultonboro and East Sandwich, 1906; Monroe and North Monroe, 1907-16; N. Haverhill, 1917-27; Ret., 1928.
- Canfield, Edward Joseph.** Supplied at West Milan, 1901; South Columbia, 1902-3; Piermont, 1904-5. N. H. Conf.: Piermont, 1906-7; Enfield and West Canaan, 1908-9; Center Sandwich, 1910-12; East and North Rochester, 1913-15; Groveton, 1916-19; Milton Mills, 1920; Weirs and Ashland, 1921-23; Warren, 1924-26; Laconia, Trinity, 1927-28.
- Canfield, Nelson Edward.** Merrimacport, 1915-16; Contoocook and Webster, 1917; Dover (Asst.), 1918; Newfields, 1919; Manchester, Trinity, 1920-21; Sunapee, 1922-25; Littleton, 1926-28.
- Carter, Carroll Llewellyn.** No. Salem, 1913; Moultonboro, 1914-16; Monroe and N. Monroe, 1917-18; Auburn and Chester, 1919; Groveton, 1920-24; Colebrook, 1925-26; Warren, 1927-28.
- Chapman, Grover Isaac.** Somersworth, 1923-24; Methuen, Oaklands, 1925; Whitefield, 1926-27; Lisbon and Landaff, 1928.
- Cooke, Edwin Theodore.** Methuen, Oaklands, 1921-23; Concord, First, 1924-28.
- Cooper, Herbert Almon.** East Kingston, 1918; Marlow, 1919-20; Marlow, E. Lempster and South Acworth, 1921; East Haverhill and Haverhill, 1922-24; Groveton, 1925-28.
- Copplestone, John Richards.** N. E. Conf.: Chaplain, State Sanatorium at Rutland, Mass., 1914-17. Supplied Bethlehem, 1917. N. H. Conf.: Bethlehem, 1918-19; Plymouth and Ashland, 1920; Plymouth, 1921-24; Amesbury, 1925-28.
- Cowen, Ray Howard.** Nebraska Conf.: Martell, 1919-20. N. H. Conf.: Goffstown, 1921-24; Lancaster, 1925-28.
- Craig, Josiah Kirkwood.** Milford, 1912-13; Littleton, 1914-15; Suncook, 1916-18; Y. M. C. A. War work, 1919. Inter-church World Movement, 1920. Without appointment to attend school, 1921-22. Director Religious Education, Hennepin Co., Minn., S. S. Asso., 1923-25. S'y, 1926-28. Allegheny Co. S. S. Asso., Pittsburgh, Pa. 209 Ninth St., 1928.
- Cramer, Thomas Edmund.** Hillsboro Bridge and East Deering, 1894-6; Hillsboro Bridge, 1897; Somersworth, 1898-9; Littleton, 1900-4; Keene, 1905-8; Supt., Concord Dist., 1909-14; Nashua, Main St., 1915; Dist. Supt., Manchester Dist., 1916-22; Northern Dist., 1922-24; Manchester, Trinity, 1925-27; Field Agent, Preachers' Aid Society, 1928.
- Delamater, Clayton Edgar.** Upper Iowa Conf.: Laporte, 1886. South India Conf.: 1887-90. In school, 1891-94. S'y, 1892-4. N. E. Southern Conf.: Cotuit, 1895. Supplied Eureka, Utah, and Lamar, Colorado, 1896. Colorado Conf.: Colorado Springs, 1897-99; Platteville, 1900. N. E. Southern Conf.: Falmouth, Mass., 1901-2; Plymouth, 1903-4; Oak Bluffs, 1905-6; Providence, R. I., Washington Park, 1907-8; Newport, Middletown, 1909-10; West Abington, Mass.,

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- 1911; Fall River, 1912-14; Hockanum, Conn., 1915-17. Leave of absence, 1918. Supplied in Southern California Conf., 1918-20. S'y, 1919-20. Warehouse Pt., Conn., 1921. N. H. Conf.: Colebrook, 1922-24; Contoocook, 1925-26. Ret., 1927-28.
- Dinsmore, Jonathan Roy.** Bloomfield, Vt., Supplied, 1893. Swiftwater and Benton, 1895-6; North Haverhill, 1897-8; Laconia, Trinity, 1899-1900; Salem, Pleasant St., 1901; St. James', Manchester, 1902-6; S'y, 1907-8; Warren, 1909-10; East and North Rochester, 1911-12; Woodsville, 1913-15; East and North Rochester, 1916-19; Methuen, Mass., First, 1920-25. S'y, 1926. Conference Evangelist, 1927. S'y, 1928.
- Dorr, George Newell.** Supplied Peterboro, 1883; Peterboro, 1884-5; Sunapee, 1886-7; Lebanon, 1888-90; Whitefield, 1891-2; Plymouth, 1893-5; Concord, Baker Memorial, 1896; Lowell, Mass., Centralville, 1897; Woodsville, 1898-9; Somersworth, 1901; Sunapee and So. Newbury, 1902-5; Bethlehem, 1906-9; Lancaster and Grange, 1910-15; Methuen, Mass., 1916-19; Bristol, 1920-23. Ret., 1924-28. [Laconia.]
- Dow, David Briggs.** East Maine Conf.: Monticello, 1886; Milbridge and Cherryfield, 1887-8; Eastport, 1889; Bucksport, 1890-1; Damariscotta, 1892; at school, 1893; Oldtown, 1894-7; Guilford, 1898-9; Machias, 1900; P. E., Bangor Dist., 1901-6. N. H. Conf.: Rochester, 1907-9; Lawrence, Mass., 1910-11; Bristol, 1912-14; Groveton, 1915. S'y, 1916-17. Ret., 1918-28.
- Draper, Alvah Everett.** Rumney and West Plymouth, 1892; Monroe and N. Monroe, 1893-4; Warren, 1895-6; Newfields, 1897-8; Greenland, 1899-1901; Ashland and Holderness, 1902; Groveton, 1903-5; East Rochester, 1906. S'y, 1907-9. Sanbornville and Brookfield, 1910-14; Lawrence, St. Mark's, 1915-21. Leave of absence, 1922. Salisbury, Mass., 1923-27; Methuen, Oaklands, Mass., 1928.
- Durham, Edward Alvah.** So. Kansas Conf.: Supply Howard Circuit, 1895; Dunlap, 1897-1900; Hamilton, 1901-2; Baker University, Hall's Summit, 1903-4; Mount Ida, 1905-6; New Lancaster, March-June, 1907; Boston University; supply Contoocook and Webster from June, 1907. N. H. Conf.: Contoocook and Webster, 1908; Lebanon, 1909-11; Tilton, 1912-15; Nashua, Main St., 1916-22. Supt. Southern Dist., 1923-28. [310 Kenoza Ave., Haverhill, Mass.]
- Enman, Samuel Burns.** Chichester, 1913-16; Warren, 1917-20; Greenland, 1921-22; Sanbornville and E. Wolfboro, 1923-7. Fremont, 1928.
- Farmer, George Willard.** Colebrook, 1892-5; Laconia, Trinity, 1896; Penacook, 1897-8; Rochester, 1899-1902; Haverhill, Mass., First Church, 1903-5; Portsmouth, 1906-10; Lawrence, Mass., Garden St., 1911; Derry, St. Luke's, and Derry Village, 1912-18; Suncook, 1919-28.
- Fletcher, Frank Pearl.** Chichester, 1910-11; Salem, First, and Ayer's, 1912-13; Sunapee, 1913-18; Lebanon, 1919-28.
- Foote, Herbert John.** Supplied Wilmot, 1897-98. Supplied Brookline, 1899-1900. N. H. Conf.: Brookline, 1901; Enfield and West Canaan, 1902-3; Nashua, Arlington St., 1904-5; Sunapee, 1906-10; Suncook, 1911-15; Littleton, 1916-20; Lincoln, 1921-27; Marlboro, 1927-28.
- Frye, Charles Walter.** East Colebrook and East Columbia, 1911-13; Laconia, Trinity, 1914-17; without app't. to attend school, 1918-19; Bethlehem, 1920-24; Keene, 1925-28.
- Frye, Franklin Pierce.** Supplied Penacook, 1925. Without appointment to attend school, 1926. N. H. Conf.: 1927; without appointment to attend school. Lawrence, Mass., St. Paul's, 1928.
- Fuller, Robert.** Rumney, 1908-10; Haverhill, 1911-14; Jefferson, 1915-19; Winchester and Westport, 1920-25; Manchester, St. James', 1926-28.
- Hansen, Christian Budtz.** North Montana Conf.: Missionary Bowen Memorial, Bombay. Bombay Conf.: Igotpuri, India, 1911-13. Michigan Conf.: Orange, Mich., 1913-16. Without appointment to at-

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- tend school, and supplied Newfields, 1917-18. Myle Rapids, Mich., 1918-19. Supplied Franklin, N. H., 1920. N. H. Conf.: Franklin 1921-25; Sunapee, 1926-28.
- Hawver, Harley Daniel.** Supplied Van Wert, Ohio, 1920-22. Without appointment to attend school, 1922-24. W. Ohio Conf.: Without appointment to attend school, 1925-26. N. H. Conf.: Newport (from July), 1926-28.
- Langmaid, Norman Jason.** Supplied Auburn and Chester, 1926-27. N. H. Conf.: Auburn and Chester, 1928.
- Libby, Charles Ervin.** N. Y. Conf.: Greenville, 1915-16; Woodstock, 1917-18. Ohio Conf.: McDermott, 1918; Bigelow Church, Portsmouth, 1919-20. N. H. Conf.: Newport, 1921-23; Amesbury, Mass., 1924. S'y, 1925-28 [Amesbury, Mass.]
- Linfield, Adolphus.** Supply Gilmanton, 1901-2; Alexandria, 1903-4; Wilmington, Mass., 1905-7; Manchester, N. H., First Church, July, 1907. N. H. Conf.: Manchester, First Church, 1908; S'y, 1909; Lincoln, 1910-14. Supt., Concord Dist., 1915-20. (Lincoln.) Professor in Boston University School of Theology, 1921-28. [72 Mt. Vernon St.]
- Locke, William Benjamin.** Landaff, 1891; Merrimacport, Mass., 1892; Rumney and W. Rumney, 1893-5; Smithtown, 1896-8; Newfields, 1899-1912; Colebrook, 1903-6 Manchester, Trinity, 1907-8; Methuen, Mass., 1909-11; Winchester and Westport, 1912-18; Lancaster, 1918-24 Rochester, 1925-28.
- Magwood, William.** N. H. Conf.: Supplied Gilmanton, 1897-99; supplied Pittsburg, 1900; Pittsburg and Beecher Falls, 1901-2; Rumney, 1903-5; West Rindge, 1906; Henniker, 1907-8; Salem, 1909-11; Nashua, Arlington St., 1912. East Maine Conf.: Vinalhaven, 1913-16; Mars Hills, 1917. N. E. Southern Conf.: Vineyard Haven, 1918-19. N. H. Conf.: Rochester, Bethany and Bethel, 1920-21; Epping, 1922-25; Hudson, 1926-28.
- Martin, Harry Oscar.** Lebanon, 1912-14. Hope Chapel, Boston, 1914-17. N. E. Conf.: Morgan Memorial, 1918-19-20. Vermont Conf.: Springfield, 1920-24. N. H. Conf.: Haverhill, Mass., Grace Church, 1925-28.
- Maurer, Charles Delbert.** N. E. Ohio Conf. Without appointment to attend school, 1917-18. Assistant Pastor Fall River Union M. E. Church, 1919-21. N. H. Conf.: Exeter, 1921-25; Salem, Pleasant St., 1926-28.
- Mellor, Isaac.** Vermont Conf.: St. Albans Bay, 1913-14; Johnson, 1915-16; Waitsfield, 1917-18; Brownsville and So. Reading, 1919-20. N. H. Conf.: Warren, 1921-22; Hillsboro and Hillsboro Center, 1923-24; E. Haverhill and Haverhill, 1925-26; Weirs and Ashland, 1927-28.
- Miller, Ernest Albert.** Northwest Iowa Conf.: Thompson, Iowa, 1904-5; Forest City, Iowa, 1906-9. Supplied, Revere, Mass., 1910-12. Northeast Ohio Conf.: Director Religious Education, Cleveland, 1912-15; Pastor, Cuyahoga Falls, 1915-17; Asbury Church, Delaware, 1918-19; First Church, Barnesville, 1920-23. N. H. Conf.: First Church, Manchester, 1923-28.
- Miller, Edward Franklin.** St. Louis Conf.: Oak Grove, 1902-04. Without appointment to attend school at Baker University. Supplied Glenlock and Harris, Kansas, 1905; Eudora, 1906-09; Contoocook and Webster, N. H., 1910-11. N. H. Conf.: Keene, 1911-16. New England Conf.: Waltham, First Church, 1917-20. Sabbatic Year, 1921. S'y, 1922-25. 1925, East Boston, Union Church. N. H. Conf.: Lawrence, Central Church, 1926-28.
- Minker, Ralph Leland.** Wilmington Conf.: Without appointment to attend school, 1920-23. New England Conf.: Cochituate, 1924-25. N. H. Conf.: Concord, Baker Memorial, 1926-28.
- Morse, Leon.** Milford, 1910-11; Somersworth, 1912-13; Dover, 1914-28.
- Nason, Philip.** Supplied Merrimacport, Mass., 1925-26. N. H. Conf.: Lawrence, Mass., St. Mark's, 1927-28.

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- Newell, Elmer Frederick.** N. E. Southern Conf.: Barnstable and Centerville, Mass., 1888; Sagamore, 1889-90; E. Glastonbury, Conn., 1891; S'y, 1891-93; educational work, 1893-1907. Vermont Conf.: Hardwick, 1907-10; Waterbury, 1911; Barre, 1912-15. N. E. Conf.: Amherst, Mass., 1916-17; leave of absence, 1918. N. H. Conf.: Portsmouth, 1919-20; Salisbury, 1921-22; Greenland, 1923-24; Bethlehem, 1925-27; Trinity, Manchester, 1928.
- Pallsoul, Emile Joseph.** Supplied French Congregational Church, Marlboro, Mass., 1898. Supplied Haverhill and Newburyport, 1899. New Hampshire Conf.: Manchester, St. Jean's 1901-21. France Mission Conf.: Croix Rousse, Lyon, 1922-25. N. H. Conf.: Manchester, St. Jean's, 1926-27. S'y, 1928.
- Pierce, Walter Raymond.** Supplied at North Wakefield and East Wolfeboro, 1914-15. N. H. Conf.: Stark and West Milan, 1916-18; Colebrook, 1919-21; Hudson, 1922; Laconia, Trinity, 1923-25; Marlboro, 1926; E. Haverhill and Haverhill, 1927-28.
- Quimby, Herbert Francis.** Brookline, 1891; Peterboro, 1892; Salem, First Ch., 1893-4; Milford and Amherst, Oct., 1895-6; Moultonboro, 1897-8; Groveton, 1899-1902; Canaan Street and Canaan, 1903-4; Haverhill, Mass., Third Church, 1905; Derry, St. Luke's, 1906-8; Hampton and Smithtown, 1909; Exeter, 1910-14; Salisbury, 1915-16; Bristol, 1917-19; Rochester, 1920-24; Lawrence, Mass., St. Paul's, 1925-27; Salisbury, Mass., 1928.
- Radoslavoff, Theodore Cherneff.** Supply Southhampton, Mass., 1899; Mass. Bib'e Soc. Colp., 1900; supply Munsonville, 1902-7. N. H. Conf.: Piermont, 1908; Jefferson, 1909-14; Weirs, 1915-17; Winchester and Westport, 1918-19; Auburn and Chester, 1920-21; West Hampstead, East Hampstead and Sandown, 1922-25; Raymond and E. Candia, 1926-28.
- Roberts, Guy.** Fitzwilliam Depot and Richmond, 1898-1900; North Charlestown and West Unity, 1901-3; Monroe and No. Monroe, 1904-6; Colebrook, 1907-8; S'y, 1909, supply Bristol, 6 months; Bethlehem, 1910-14; S'y, 1915; Whitefield, 1916-22; Lisbon, 1923-27; Whitefield, 1928.
- Scott, Natt Harlan.** Supplied Somersworth, 1925-27. N. H. Conf.: Somersworth, 1928.
- Seaver, James Nelson.** Hillsboro and Hillsboro Center, 1913; Milford, 1914-15; Woodsville, 1916-18; Laconia and Weirs, 1919-20; Laconia, 1921-24. District Supt. Northern District, 1925-28. [Tilton.]
- Seymour, Herbert Leroy.** Pittsburg, 1917-18; missionary to lumbermen, 1919-20. North Country Evangelist, 1921-28. [Whitefield.]
- Shattuck, Arthur Mortimer.** Supplied Piermont, 1898-9; Piermont, 1900; Rumney and Ellsworth, 1901; Rumney, 1902; Smithtown, 1903; Merrimacport, Mass., 1904-6; East Rochester, 1907-8; East and North Rochester, 1909-10; Laconia, First, 1911-15; Lisbon, 1916-22; Salem, Tenney Memorial, and Ayers Village, 1923-25; Methuen, Mass., First, 1926-28.
- Simpson, Joseph.** West and East Hampstead, 1893; Center Sandwich, 1894-6; Warren, 1897; Hillsboro Bridge and Center, 1898-1900; Concord, First Church, 1901-2; Lebanon, 1903-6; Lisbon, 1907-11; Rochester, 1912-16; Claremont, 1917-19; Keene, 1920-24; Laconia, First Church, 1925-28.
- Smith, Albert Long.** Rumney, 1887-9; Auburn and Chester, 1890; Newfields, 1891-5; Laconia, 1896-1900; Penacook, 1901-4; Suncook, 1904-6; Lancaster and Grange, 1907-9; Plymouth and Ashland, 1910-19; Claremont, 1920-26; Woodsville, 1927-28.
- Smith, Frank Wade.** New York East Conf.: Centerport, 1910; East Norwich, 1911-13; City Island, New York City, 1914; Riverhead, 1915-16; Staff of Board of Sunday Schools, 1917-19. North East Ohio Conf.: Oberlin, Ohio, 1920-22. West Ohio Conf.: William Street, Delaware, 1923-25. New Hampshire Conf.: Nashua, Main St., 1926-28.
- Smith, Frederick William.** Auburn and Chester, 1922-23; Fremont, 1924-25; Guilford, Federated, 1926; Contoocook, 1927-28.

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

- Stringfellow, Leroy Walter.** Nebraska Conf.: Jamaica, 1911. Without appointment to attend school, 1912-14. N. E. Conf.: Lynn, Trinity, 1915-19. Without appointment to attend school, 1920. Lynn, First Church, 1921-24. N. H. Conf.: Manchester, St. Paul's, 1925-28.
- Tasker, Edwin Sloan.** Lowell, Centralville, 1895-6; Sunapee, 1897; Sunapee and South Newbury, 1898-9; Dover, 1900-5; Tilton, 1906-11; Lawrence, Central Church, 1912-15; Tilton, 1916-20; Portsmouth, First, 1921-28.
- Thompson, Archibald Brownlow.** N. E. Southern Conf.: Catamount, Mass., 1917; Catamount and West Falmouth, 1918. N. E. Conf.: Medford, Mass., 1919-21. N. H. Conf.: Gilford, 1922-25; Bristol, 1925-28.
- Thompson, Everett William.** Supplied Castine, Me., 1924; N. H. Conf.: Newfields, 1925; without appointment to attend school, 1926; Missionary in Japan, 1927-28.
- Thompson, Roger Everett.** Supplied Madison Mission, 1892. N. Y. E. Conf.: Madison Mission, 1893; Allen St. Memorial, assistant, 1894; Bayside, 1895; discontinued because of ill health, 1896; supplied N. H. Conf., Lisbon, Oct., 1896-April, 1897. N. H. Conf.: Lisbon, 1897; Jefferson, 1898-1900; Gilford, 1901; Center Sandwich, 1902-3; Haverhill, 1904; General Sec'y, N. H. State S. S. Asso., 1905-10; Raymond and East Candia, 1911-13; Methuen, Mass., 1914-15; Hampton and Smithtown, 1916-21; Rochester, Bethany and Bethel, 1922-28.
- Thompson, William.** Sandown, 1892; Enfield and Enfield Center, 1893; Haverhill, Mass., Third Church, 1894; Milton Mills, 1895-6; Contoocook and Webster, 1897-8; Marlboro and West Swanzey, 1899-1900; Newport, 1901-3; Derry, St. Luke's, 1904-5; S'y, 1906; Methuen, Mass., 1907-8; Colebrook, 1909-12; Whitefield, 1913-15; Laconia, First, 1916-18; Franklin, 1919-20; S'y, 1921; Antrim, 1922-26; Heniker, 1927-28.
- Tibbetts, Charles Monroe.** Moultonville and Tuftonboro, 1902-3; Hampton, 1904-5; Auburn and Chester, 1906; at school, 1907; supply East Kingston, 1907; Lawrence, Mass., St. Mark's, 1908-13; Amesbury, 1914-20; Littleton, 1921-22; Derry, St. Luke's, 1924-28.
- Treganza, James Robert.** Kansas, Conf.: Nortonville, 1916; St. Paul, 1917. Without appointment to attend school, 1918-19. Supplied Peckham, Colorado, 1918. Supplied Lyons, 1920. Colorado Conf.: Midvale and Murray, Utah, 1921; Austin, Colorado, 1922; Atwood, 1924; Supplied Canaan and Canaan Street, N. H., 1925-26. New Hampshire Conf.: Canaan and Canaan Street, 1926-28.
- Vincent, John Henry.** N. E. Southern Conf.: Falmouth, Mass., 1878; Cong. Church, 1879-88. N. H. Conf.: Sandwich, 1889-91; Winchester and Westport, 1892-4; Goffstown and Goffstown Center, 1895; Peterboro, 1896-8; Stratford, 1900-1; Gilford, 1902-5; Rumney, 1906-7; Munsonville, 1908-11; Milton Mills, 1912-14; Londonderry, 1915-18; North Salem, 1919; Chichester, 1920-26. Ret., 1927-28.
- Warren, William.** Pittsburg, 1888; Landaff, 1889-90; Monroe and North Monroe, 1891-2; Laconia, 1893-5; Portsmouth, 1896-9; Tilton, 1900-3; Lawrence, Mass., Haverhill St., 1904-9; Rochester, 1910-11; Manchester, First, 1912-18; Derry, St. Luke's, and Derry Village, 1919-22; Littleton, 1923-25; Franklin, 1926-28.
- Weston, William.** Without app't to attend school, 1912-13; Marlboro and W. Swanzey, 1914-25; Milford, 1926-28.
- Wilkins, Benson Perley.** Smithtown, 1901-2; Greenland, 1903-5; Oaklands, 1906-7; Newport, from Sept., 1908; Groveton, 1909-11; S'y, 1912-20; Ret., 1921-28.
- Wolcott, Robert Thomas.** Supplied Contoocook, 1885; Contoocook, 1886-7; Sunapee, 1888-90; Bristol, 1891-2; Lancaster, 1893-5; Woodsville, 1896-7; Suncook, 1898-1900; Plymouth, 1902-4; Methuen, Mass., 1905-6; Penacook, 1907-8; Supt., Manchester Dist., 1909-14. Claremont, 1915-16. Field Agent of Preachers' Aid Society, 1917-27. Ret., 1928. [Manchester, 184 Chestnut St.]

APPENDICES

Woodruff, James Henry. N. H. Conf.: N. Salem, 1923. North Indiana Conf.: Supplied Brookline, N. H., 1924. N. H. Conf.: Brookline, 1924-25; Lawrence, Mass., St. Mark's, 1926; Colebrook, 1927-28.

Woods, William. Milan, 1876-8; Center Sandwich, 1879-81; Antrim, 1882; Hudson, 1883-4; Lake Village, 1885-7; Winchester and Westport, 1888; E. Rochester, 1889-90; Milford and Amherst, 1891-2; Manchester, First Ch., and Massabesic, 1893-5; First Ch., 1896; Exeter, 1897-1902; Lawrence, Mass., St. Paul's, 1903-10; Manchester, St. James', and Massabesic, 1911-15; Ret., 1916-28. [West Roxbury, Mass.]

Young, Edwin Brackett. Merrimacport, Mass., 1908; North Wakefield and East Wolfeboro, 1909-10; Laconia, Trinity, 1911-12; Henniker and East Deering, 1913-15; Goffstown and Grasmere, 1916-17; Grasmere, 1918-19; Raymond and East Candia, 1920-22; Milton Mills, 1923-26; Newfields, 1927-28.

PROBATIONERS

Brennan, Harold R. Tilton, 1927-28.

Dunham, Clarence S. Supplied Goffstown, 1925. Penacook, 1926; without appointment to attend school, 1927-28.

Little, Clyde E. Epping, 1927-28.

Thomas, G. Ernest. Brookline, 1928.

8. ONE HUNDRED YEARS OF GROWTH

By the figures as reported to the church at large, the New Hampshire Conference has been a growing body for the past one hundred years. In only two places in church membership and three in the list of Sunday school scholars is there a decrease. Why is it? If I knew, this would not be the place to discuss it. The trouble is not only with this Conference, but the church as a whole. The latest returns for the entire denomination show a loss of 275 schools, and 135,776 scholars.

We are only a medium sized Conference, with much work in rural territory, where the cold season is long, and where the social and religious characteristics are supposed by some to harmonize with the climate and be tintured by the atmosphere of some of the other denominations, and yet while they have decreased, the New Hampshire Conference, taken by ten year periods, for the past eighty years, has seen its membership steadily grow.

HISTORY OF THE NEW HAMPSHIRE CONFERENCE

STATISTICS FROM 1830 TO 1928

		Church Member- ship	Value Church Property	Sunday School Scholars	Benev- olent Contri- butions	Minis- terial Support	Current Ex- penses
New Hampshire and Vermont.....	1830	11,757	\$.....	.....	\$.....	\$.....	\$.....
New Hampshire and Vermont.....	1835	14,958	.....	.....	.....	.....	.....
New Hampshire and Vermont.....	1840	20,221	.....	.....	.....	.....	.....
New Hampshire.....	1845	10,621	.....	.....	.....	.....	.....
"	1855	11,162	.....	.....	.....	.....	.....
"	1865	13,127	275,800	12,557	7,125	.....	.....
"	1875	14,680	803,900	14,237	8,761	.....	.....
"	1885	14,002	669,550	14,137	8,840	77,870	13,638
"	1895	15,590	830,900	15,065	14,874	89,874	25,118
"	1905	14,171	865,600	13,800	13,074	92,548	31,108
"	1915	14,304	1,029,950	19,811	20,297	104,809	29,264
"	1928	15,987	1,668,000	17,330	43,034	177,594	73,980

FINALLY

The subject of Conference history had been a living protoplasm among us for thirty-four years. For all that time it was a shapeless mass with enough of the "muscular and ciliary movement" to class it as a living thing. Only within recent years did it begin to assume a bit of shape. The protoplasmic agent dropped one night in the twinkling of an eye and was no more. The first hand to attempt to shape what had been gathered built on the outer edges of this mass a housing capable of enclosing such developed material as could be produced. Having done this, that hand dropped; the "involuntary muscle" ceased to act, and he was no more. Another hand attacked this unformed mass and continued what had been begun. A portion of the results have been shut up in the pages of this book. A hundred pages of the shaped up protoplasm are sorry they could not be included with what was accounted "more worthy." They lie in wait hoping that in a later era they may have a resurrection unto life.

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History of the New Hampshire

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